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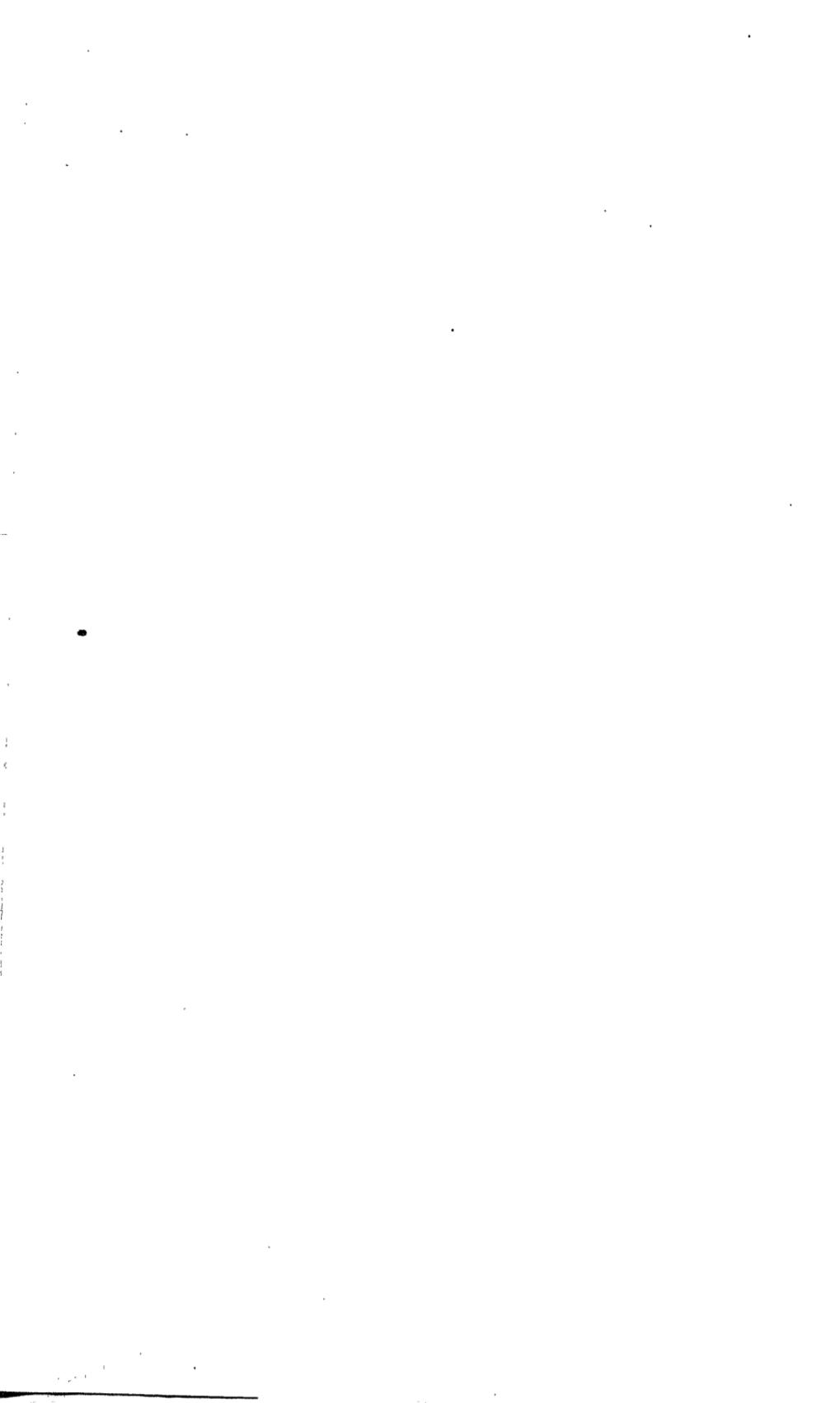
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A

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Folklore Research In India

*Official Proceedings & Speeches at the
All-India Folklore Conference, Calcutta.*

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edited with an introduction
by SANKAR SEN GUPTA



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In memory of
Padma Shri Dr. L. N. SAHU
President, Indian Folklore Society, 1957-59
&
Dr. M. L. ROYCHAUDHURY
President, Indian Folklore Society, 1960-62

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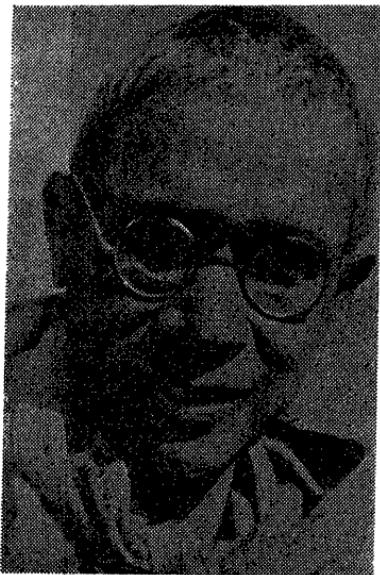
In memorium



Jawaharlal Nehru

Leader of thought and culture and an architect of modern India. His encouragement for the cultural and research activities besides all-round effort to build New India will ever be remembered by the World.

In memorium



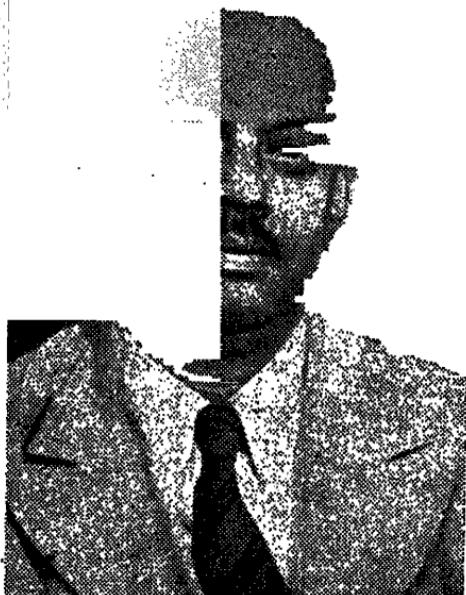
Lakshminarayan Sahu

Was the President of Indian Folklore Society from 1957-1959 and member of Servant of India Society, Cuttack, Orissa. Awarded Padma Shri by the President of India.

Publications : Dandantar, Hill tribes of Jeypur and others.

Was the President of the Indian Folklore Society from 1960-1962. Was the Head of the Dept. of the Islamic History and Culture in the University of Calcutta.

Publications : State and Religion in Mughal India, Influence of Indian Culture on Arabic Literature, Music in Islam, Egypt in 1945 and others.



Makhanlal Roychaudhury

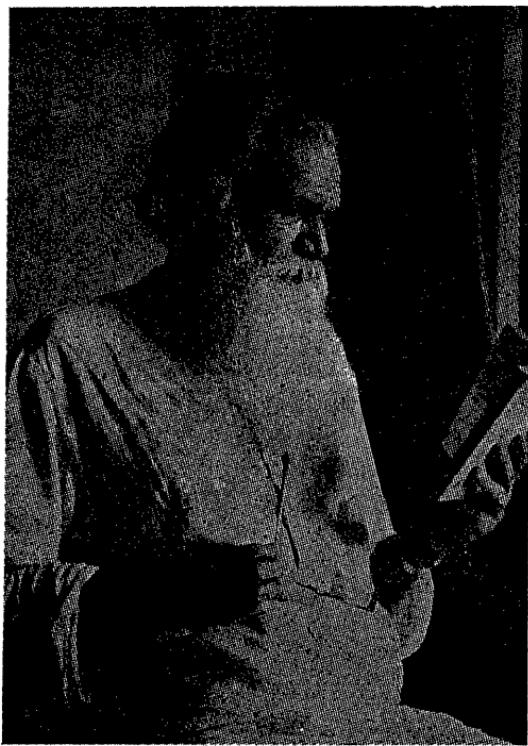


Sophia Wadia

President, Indian Folklore Society. Editor, *The Aryan Path* and *The Indian P. E. N.* organ of the P. E. N. All India Centre.

Educated at The Lycee Moliere, Paris; Columbia University, New York, School of Oriental Studies, London.

Publications: Preparation for Citizenship and The Brotherhood of Religions.



Kakasaheb Kalekar

Vice President, Indian Folklore Society. One of the founders of the Gujarat Vidyapith—Mahatma Gandhi's National University and was its Vice-Chancellor 1927-35. Member, Gujarat University Committee. Chairman, Backward Class Commission, Govt. of India 1953-55. Member of the Parliament, awarded Padma Bhushan by the President of India.

Publications : Travels in the Himalayas, Japan—the land of Rising Sun and others.



Prafulla Chandra Sen

Chief Minister, West Bengal, and Chairman, Reception Committee. Educated in the University of Calcutta, a Science Graduate. Joined as an articled clerk in the firm of Incorporated Accountants. Joined in the West Bengal Cabinet as Food Minister in 1947. Leader of the State Congress Parliamentary Party since 1962. A great freedom fighter, a good orator and a writer.



Rameshchandra Majumdar

Vice-President, Indian Folklore Society. Former Vice-Chancellor of the Dacca University; Executive Member of the Ramakrishna Mission Institute of Culture.

A noted historian with national and international repute.

Publications: History of Bengal, Ancient India, Swarnadwip, Champa, Sepoy Mutiny and many others.



Kamaladevi Chattopadhyay

Vice-President, Indian Folklore Society. Chairman, All-India Handicrafts Board in the Ministry of Commerce and Industry, Govt. of India.

Educated at St. Ann's Convent, Mangalore, Dip. in Sociology from Bedford College, London University. Took active part in India's fight for freedom. Founder-President, The National Theatre of India. Chairman, National Committee for giving technical assistance to Institute of Higher Education, Govt. of India. Awarded Padma Bhushan by the President of India.

Publications : Towards National Theatre, Awakening of Indian womenhood, In War-torn-China, Handicrafts of India and others.



Jogeshchandra Mukerji

Treasurer, Indian Folklore Society. A leading Physician. President, National Society for folk dance, music and art. An educationist. Associated with a number of socio-cultural educational and juvenile organisations. Former President of the Bengal Bratachari Society. Editor, *Medical Science and Service*, Calcutta.

CONTENTS

Preface : xv

Introduction : xvii

Officers for 1964-66 : 1

Advisory Council : 2

Local Reception Committee : 2

Programme : 4

Arrangement for the First Session : 7

Programme of the Session : 13

Resolutions : 17

Messages & good wishes : 19

The Scope of All India Folklore Conference : 27

Report of the General Secretary : 29

List of Papers : 67

Speeches

Chittaranjan Chatterjee : 73

Mohankumar Mookherjee : 76

Rai Harendranath Chaudhury : 78

Sophia Wadia : 81

Rameshchandra Majumdar : 84

Kakasaheb Kalekar : 88

Miroslav Prokopec : 90

Kamaladevi Chattopadhyay : 93

Kalikinkar Sengupta : 95

Lalitprasad Vidyarathi : 97

B. Rama Raju : 98

Kamal Kothari : 99

Jogeshchandra Mukerji : 100

Saumyendranath Tagore : 102

Priyaranjan Sen : 106

CONTENTS

- Ila Palchaudhury : 108
Thanksgiving : 109
Lakshminarayan Sahu : 110
Makhanlal Roychaudhury : 112
The Characteristics of the Conference : 114
Aims & Objects of the Indian Folklore Society : 117
Statement of Accounts : 123
Appendix : 129

Photos

- The President and the General Secretary : 13
Dr. S. Radhakrishnan : 20
Dr. Zakir Hussain : 20
Sri Lal Bahadur Shastri : 21
Sri Prafulla Chandra Sen : 22
Sri Mohanlal Sukhadia : 23
Mr. & Mrs. Tim Prentice with General Secretary : 28
Chief Minister with memtrs of the Reception Committee : 41
A View of the exhibition : 48
Mayor with the Committee Members : 49
A View of the listeners : 61
Chittaranjan Chatterjee : 74
Mohankumar Mookherjee : 76
Rai Harendranath Chaudhury : 78
Sophia Wadia : 81
Miroslav Prokopec : 90
B. Rama Raju : 98

PREFACE

In the following pages we have attempted to give a brief but essentially complete survey of the activities of Indian Folklore Society since its inception. It is a new subject. A large number of people have no interest in it, rather have some fancy on some of its branches. Those who have genuine interest in it are in most cases divided in their opinions as the scholars also do. Individuals have done and are doing commendable work on folklore research in India but for want of any organised endeavour or support their works are not getting proper momentum. Given proper support and encouragement and sincere workers, the IFS may do substantial work. The attitude of the Government on the subject might be sympathetic but their planning and approach to work is either defective or fails to meet the need of the day.

The point to accept Folklore as an academic discipline and to recognise it as a department in a suitable Ministry was raised by the delegates and a resolution has been adopted in that regard. So long as the Government do not find it possible to implement this proposal, it may support the IFS and help it to go ahead with its projects. Even after the establishment of a department of its own in Indian Folklore study, the Government may go hand in hand with IFS. The true researchers will gladly welcome this measure as both the Department and the Society will be mutually benefited by it.

In its pages we have been able to incorporate the reports and speeches only. Learned papers read at the Conference may be published in a separate volume.

We are not to take into account the numerous favourable and unfavorable comments voiced inside and outside the Conference on its activities. This is inevitable in a debate. But the boot is on the other leg. The future historians who are guided by the bare facts which stand not by sentiment will decide whether the Conference and the activities of the IFS will have any place in the history of Indian Folklore study. We have tried to feed the historians with facts and raw materials. If they can make use of any of our material for writing authentic history our labour will be rewarded.

We should be on guard against charlatanism of folklore study in India. Then when we speak of folklore, we mean that it traverses a far greater field, of which folk literature is a part. There are people in Bengal at least who confuse folklore with folk literature which is merely a branch of folklore having many

Proceedings

of its branches. Therefore a teacher of a regional folk literature or a manager of collecting of some of folk *chhadas*, songs, tales or legends may not be treated as an authority on folklore of a particular land but he may reasonably demand his place amongst the workers in his own subject. He should be satisfied with the verdict of the time and must not be guided by the sentiment.

The treatment of the Proceedings has been objective throughout and while editing the work we had never forgotten that it is meant for the people who might not be well aware of the activities of the IFS. So every details from its early history to its present position, Presidential Addresses of its earlier Presidents, its objects and even the statement of accounts of the Conference are incorporated just to give the readers a definite idea about the progress of work. Instead of going into details, we endeavoured to present only the outline of facts. Let the readers form their opinion on IFS by going through the statement of its activities and prospective obligation to folklore study.

A word about the speeches is necessary for the reader before conclusion. Most of the speeches were delivered extempore and unfortunately was not tape-recorded. They were written by the respective lecturer at our requests after the Conference and where the speakers were unable to write, we depended on our notes and newspaper cuttings and the manuscripts were approved by the respective speakers in most cases.

The editor has tried to render his services to the Society with all his sincerity, honesty and ability. Still, if there appears any lapse on his part owing to his ignorance that should be excused considering a great many limitations of the editor.

The editor is indebted to Raghunath Goswami, Subir Sen, Dr. P. K. Mahapatra, Amarendra Mukhopadhyaya, Sarojranjan Biswas, Ashoke Kumar Ghosh, Bhaskar Kumar Ray, Dr. J. C. Mukerji for their possible co-operations. The editor also thanks Nabasakti Press for printing it carefully.

We conclude with paying our homage to the great departed soul of Jawaharlal Nehru who was expected to have rallied his health and strength which had failed him at Bhubaneswar Congress. All through his life he encouraged such cultural and research activities. He was to have inaugurated the Calcutta Session of the All India Folklore Conference. The nation will miss his blessings for ever. We note with sorrow the recent death of Dr. Verrier Elwin, Dr. Birinchikumar Barua, Dr. Sashibhusan Das Gupta and T. C. Das who were important figures in the field of Folklore Research in India. We pray for the peace of the departed souls.

—Editor.

13th August, 1964.

INTRODUCTION
BY
THE
EDITOR

An Outline Of Folklore Research In India

India is a land of hoary antiquity. She occupies an important place in the folklore study of the world as she possesses a variety of folkloristic materials. It is mainly due to the effort of the western researchers the manners, customs, ceremonies of ancient India came to be known. We may name some of the important books and authors who have a number of publications bearing directly or indirectly upon this subject and have roused the interest of the general public in collecting folklore materials. This trend has ultimately windened the scope of folklore research in India. Of late, some universities have been wise enough to accept it as a paper along with the language subjects. It is gradually gaining ground and the time for 'selling' folklore has gone. What we need today is a more realistic, systematic and scientific approach and to form a philosophy on its study. If we could tackle it with the experience gained by modern achievements in socio-biological groups of science, it will offer clues to many a moot problems of culture. In this context we are concerned with some important works and their authors. Maxmuller was the first exponent of comparative philology and comparative mythology. Theodor Benfey was the first European translator of 'Panchatantra', Andrew Long was the first prominent figure in anthropological school. Let us remember a few works on the folklore study in India. Abbe Dubois's 'Hindu Manners, Customs and Ceremonies' (1816), J. F. Metz's 'The Tribes Inhabiting the Neilgherry Hills' (1864), Dalton's 'Descriptive Ethnology of Bengal' (1871) were wonderful works. Rev. Morton was perhaps the first compiler of Bengali proverbs in 1832. 'Prabadmala' appeared in 1868. 'Two thousand Bengali Proverbs—illustrating native Life and Feeling' and then 'Three Thousand Bengali Proverbial sayings illustrating Native Life and Feeling among Ryots' and women appeared in 1872. Todd's 'The Annals and Antiquities of Rajasthan' (1829), Anderson's

'A Collection of Kachari Folktales and Rhymes', intended to be a supplement to Rev. Endle's 'Kachari Grammer' (1895), Campbell's 'Santal Folktales' (1891), Christiab's 'Behar Proverbs' (1891), W. Hunters's 'Statistical Account of Bengal' (1877) Clough's 'While Sewing Sandals' (1899), L. B. Day's 'Folktales of Bengal' (1883), N. K. Fleeson's 'Laos Folklore of Farther India' (1899), M. Frere's 'Old Deccan Days' (1868), E. M. Gordon's 'Indian Folktales' (1909), J. Jacobs's 'Indian Fairy Tales' (1892), J. H. Knowles' 'A Dictionary of Kashmiri Proverbs and Sayings' (1885), 'Folktales of Kashmir' (1893), T. H. Lewin's 'Progressive Exercises in Lushai Grammar' (1891), 'Wild Races of South-Eastern India' (1870), A. Lewis's 'Balochi Stories (1885), S. Hislop's work on 'Gonds', Harkness's work on 'Todas' were followed by the publications of Mateer on 'Travancore', 'Marshall', 'Breeks' and others. Fryer's and Shortt's accounts of 'Malsers' and 'Irulas', Fawcett's works on 'Savaras of Ganjam', 'Nambudiris', 'Nayars', 'Kurumbas' are noteworthy. E. Schmidt's 'Survey of the Tribes of the South India' was an important theoretical work on the early study of anthropology in India. George Grierson's 'Peasant life in Bihar', 'Linguistic Survey of India', W. Crook's 'Tribes and Castes of United Provinces' in 4 vols., W. H. R. Rivers' account on the 'Todas' brought further addition to Thurston and Rangachari's 'Castes and Tribes of South India' in 7 vols. L. K. Ananthakrishna Iyer's 'Cochin Tribes and Castes' in 2 vols. and similar other monographs marked a distinct swing forward in anthropo-socio-folklorological research. Maheshchandra Datta's 'Folklore in Bengal' (1893), Theodor Benfey's 'Panchatantra' (1859) Manwaring's 'Marathi Proverbs' (1910), C. von Furer-Haimendorf's 'The Naked Nagas' (1939) J. P. Mill's 'Lohta Nagas' (1922) Sidney Endle's 'The Kacharis' (1911) S. Seal's 'Govindachandrer Git' (1911) Emmanuel Cosguies's Studies on Indian Folktale, Natesh-Sastri's 'Folklore of Southern India' (ed. 1884-1893), Mrs. Pastan's 'Cutch' (1839), Ramaswami Raju's 'Indian Fables' (1887). 'The Tales of the Sixty Mandarius' (1886), W. H. D. Rouse's 'The Talking Thomsh and other Tales from India' (1899), R. C. Temple and F. A. Steel's 'Wide-Awake Stories' (1884), T. Steel's 'Kusa Jataka', A Buddhistic Legand' (1871), M. Stokes's 'Indian Fairy Tales' (1879), C. Swynnerton's 'Indian Night's Entertainment' (1892), C. Tagliabue's 'Proverbi detti and legende modostani' (Nepali Proverbs) (1899), R. C. Temples' 'Legends of the Punjab (1884, 1900), S. S. Thorurn's 'Bannu or Our Afgan Troutier (1876), M. Thronbill's 'Indian Fairy Tales' (1889), G.D. Uprati's 'Proverbs and Folklore of Kumayun and Garhwal' (1894), W. Crook's 'Popular Religion and Folklore of Northern India' (1896) and hundreds of monographs appeared on defferent heads of socio-biological groups of science in various oriental and and Indological journals in English while many other rich mono-graphs were published in regional languages. Sporadic interest

in the study of Man and his culture was characterised by these attempts in the second half of the 19th century with the famous journals on Indological subjects—‘*Indische Studien*’ (1850-68) and ‘*Indische Strüfen*’ (1868-73) established by A. Weber. We may take a glance at some representative works on Indian history.

The works started and the materials were utilised in the first instance by a number of European scholars.

The following may be regarded as some important works on ancient history and archaeology of India. Systematic exploration and excavation of ancient sites and monuments started in 1861-1862 when the Archaeological Department was created by the Govt. of India. Sir A. Cunningham was its first Director. Cunningham’s monographs on the principal monuments (‘The Bhilsa Topes’, ‘The Stupa of Barhut’ and ‘Mahabodhi’) and his monographs on Ancient Geography of India, (1924) ‘Book of Indian years’ earned for him the title—‘Father of Indian Archaeology’. G. Buhler’s ‘*Grundriss der Indo-arischen Philologie und Altertumskunde*’ comprises a list of thirtytwo volumes divided in three sectors. They were left incomplete by his tragic death. Rajendralal Mitra’s ‘The Indo-Aryans’ (2 vols. in 1881), R. G. Bhandarkar’s ‘Early History of the Daccañ’ (1885), ‘A Peep into the Early History of India’ (1900), R. C. Dutt’s ‘History of Civilization in Ancient India’ (1889-90), V. A. Smith’s ‘Early History of India’ (1904), C. V. Vaidya’s ‘History of Mediaeval India’ (3 vols. 1921-26), J. E. von Lohuizen’s ‘The Scythian Period’ (1949), G. H. Ojha’s ‘History of Rajputana’ (in Hindi. 5 vols, 1925-32), R. C. Majumdar’s ‘History of Bengal’ (1943), J. Jolly’s ‘Hindu Law and Custom’ (1928), (English translation of the author’s work *Recht und sitte*. Translation by Batakrishna Ghosh), P. V. Kane’s ‘History of Dharmashastra’ (5 vols, have so far been published from 1930), K. P. Jayaswal’s ‘Hindu Polity’ (1924), S. K. Mitra’s ‘The Social Organisation in North East India in Buddha’s time’ (1920) (which is an English translation of R. Fick’s *Die Sociale Gliederung in Nordostlichen zu Buddhas Zeit*, 1897), Barnett’s ‘The Antiquities of India’ (1913), R. K. Mookherjee’s ‘A History of Indian Civilization’ (1956), D. D. Kosambi’s ‘An Introduction to the Study of Indian History’ (1956), C. K. Raja’s ‘The Vedas’ (1957), Ram Gopal’s ‘India of the Vedic Kalpashastras’ (1959), Apte’s ‘Social and Religious Life and Grhyasutras’ (1939), R. N. Mehta’s ‘Pre-Buddhist India’ (1939), J. Chandra’s ‘Life in Ancient India as depicted in the Jaina Canon’, ‘India as Known to Panini’ (1953), W. G. Archer’s ‘The Dove’ and ‘The Leopard’ (1948), Rapson’s ‘Ancient India’ (1922) S. C. Dube’s ‘Field Songs Chhatishgarh’ (1947) Charles E. Grovers’ ‘Folk songs of South India’, G. Shroff’s ‘Hindu Folksongs’, The series of ‘South Indian Inscriptions’ initiated by Hultzsch in 1890, the corresponding series of ‘*Epigraphies of Carnatika*’.

started by L. Rice in 1886, 'Epigraphia Indica' founded by the Department of Epigraphy, Govt. of India. Indian Antiquary started in Bombay in 1872 under the editorship of James Burgess—all these are valuable contributions to the advancement of knowledge of ancient Indian history and its archaeology. Elphinstone's 'History of India' (1839) is also a notable work in this field.

Indological studies spread far and wide as the study of Sanskrit found its way into the West. The University Chair in Sanskrit created in College de France in Paris was followed by the University of Bonn. In the second and the third decades of the 19th century the discovery of coins of Greek and Indo-Scythian rulers from the ruins of the Buddhist Stupas in the North West India was conducted by Charles Masson.

Systematic search for manuscripts by the specialists and learned societies in and outside India resulted in a valuable manuscript-catalogue of the most important collections. Discoveries were made in 'Buddhistic literature' by Hodgson, and of 'Tibet' by Csomade Koros. 'Bibliotheca Indica' and its successors, Bombay Sanskrit and Prakrit Series, Gaekwad Oriental Series, Mysore Sanskrit Series, Trivandrum Sanskrit Series, Sacred books of the East Series, Harvard Oriental Series, Bhandarkar Oriental Research Institute, Poona Oriental Institute, Oriental Institute of Baroda and the genuine works of A. Foucher, M. Wheeler, J. Beames, J. Marshall, J. F. Fleet, T. Bacon, N. G. Majumdar, H. Hultzsch, Sten Know, Lewis Rice, H. Luders, F. Kielborn, D. R. Bhandarkar, K. Sewell, S. Krishnaswami Aiyangar, Vincent Smith, R. B. Whitehead, H. A. Giles, A. Weber, T. W. Rhys Davis, Macdonell, Keith, R. G. Bhandarkar, H. Krishna Shastri, R. Narasimhachari, G. H. Ojha, R. B. Pandey, C. Sivarama Murti, V. V. Mirashi, R. D. Banerjee, Dayaram Sahani, E. J. M. Mackay, M. S. Vats, D. H. Gordon, Heinz Mode, Pargiter, S. N. Pradhan, H. C. Raychaudhury, A. D. Pusalkar, P. C. Bhargava, R. C. Dutt, A. K. Narayan, N. C. Sen Gupta, K. P. Jayaswal, N. N. Law, A. S. Altekar, K. V. Rangaswami Aiyangar, V. P. Varma, Richard Fick, S. K. Mitra, R. S. Sharma, J. J. Meyer, J. A. Boyle, Robert Briffult, R. G. Chaube, R. C. Coldwell, F. T. Cole, Stith Thompson, F. J. Child, R. M. Dorson, E. C. Kirkland, Milton Singer, Archer Taylor, W. Norman Brown, Warren E. Roberts, G. Schanzlin, S. M. Katre, R. Hireh Steela, Kramrich, L. Renou, A. L. Basham, and others are to be mentioned in this regard.

It will not be out of place to mention the name of Thakkar Bapa who inspired a great many workers to work for the welfare of the tribals. Thakkar Bapa got the inspiration from Mahatma Gandhi.

The following are some valuable contributions on India's traditional art and culture :

Bhandarkar's 'On the date of Patanjali and the king in whose reign he lived' (Indian Antiquary, Vol. 1. 1872), Breek's 'An account of primitive tribes and monuments of the Nilgiris' (1873), Buhler's 'New Jaina inscription from Mathura' (Epigraphica Indica, Vol. 2, 1, 1892), 'Siebzehn Tafeelu Zur Indischen Palaeographic' (1896), Burgess's 'The Buddhist Stupas of Amaravati and Jaggayyapeta' (1887) Carlleyle's 'Indor or Indrapura (1879) Cunningham's Archaeological Survey of India Reports', 'Identification of various sites' (1879—do) 'Colossal Nirvana Statue' (1883—do), Congrave's 'The antiquities of the Neilgherry Hills, including an enquiry into the descent of Thutaivars on Todas' (1847—Madras journal of Literature and Science, Cunningham's 'Jaunpur' (1875), 'Mathura' (1873), 'Kosam' (1879), 'Stupa of Bharhut' (1879), 'Mahabodhi' (1892), 'Udaygiri' (1879), 'Sankisa' (1880). 'Bhitargaon' (1880), 'Newal' or 'Navadeva Kula' (1880) Shah-dheri' or 'Taxila' (1882), 'Kurukshtetra' (1882) 'Mahasthan' (1882), 'Paharpur' (1882—all appeared in Cunningham's Archaeological Survey of India Reports), Fleet's 'Inscription of the early Gupta kings and their successors (1888, Carpus *Inscriptionum Indicasum*), Growse's 'The Town of Bluandsahar' (1883—Journal of Asiatic Society, Bengal), Rawlinson's 'History of Herodotus' (1880), Westmacott's 'On traces of Buddhism in Dinajpur and Bagura' (1875—Journal of Asiatic Society, Bengal), Woodburn & Campbell's 'Note on brick figures in a Buddhist town in Kuhu near Mirpur Khas, Sindh' (1897—Journal of Bombay Branch of Royal Asiatic Society) and many other important monographs and books. But truly folkloristic investigation advanced very slowly. Those who interested themselves in folkloristic investigation or research in the middle of the last century did the job on individual effort. During the latest part of the nineteenth century tremendous works were carried on in the field of anthropology, archaeology, sociology and folklorology. Emile Schmidt first discovered "that the linguistic groups in India do not coincide at all with uniform racial groups." Risley's observations on the 'People of India' (1915) 'Tribes and castes of Bengal' (1891) was an attempt at systematisation. But a scientific interest began with the efforts of the Royal Anthropological Society of Great Britain and Ireland. The Govt. of India organised Ethnographical survey of tribes and castes. And from 1901 to 1947 several hundred monographs appeared in English on anthropology, ethnography, archaeology, sociology and folklorology. After 1947 to this date several hundred monographs, university dissertations and other research were presented not only in English but also in regional languages by the successors of the European and learned Indian scholars. Among them are Crook's 'The Natives of Northern India' (1907). Thurtson's

'Ethnographic Notes on South India' (1907), 'Omens and superstitions of South India' (1912), Rose's 'Tribes and Castes of the Punjab and the North-West Frontier Provinces' (1911), Bray's 'Ethnographic Survey of Baluchistān' (1912 in 2 vols.), Russel & Hiralal's 'Tribes and Castes of Central Provinces of India' (1916 in 4 vols.), Enthaven's 'The Castes and Tribes of Bombay' (1922), Iyer's 'Anthropology of the Syrian Christians' (1925), 'Mysore Tribes and Castes' (1928-36 in 4 vols.), Grigson's 'Maria Gonds of Baster' (1931), 'The Aboriginal Problem in Central Provinces and Berar' (1944), P.R.T. Gordon's 'The Khasis' (1907), Hutton's 'The Angami Nagas' and 'The Sema Nagas' (1921), S. C. Roy's 'The Munda and their country' (1912), 'The Oraons of Chotanagpur' (1916), 'The Birhors (1925), 'The Bhuiyas of Orissa' (1935), 'The Kharias' (1938 in 2 vols.), 'Oraon Religion and Custom' (1928).

It will not be out of place to mention that Franz Baos's 'Some problems of methodology in the Social Sciences' (1930), J. G. Frazer's 'The Golden Bough' (1922) R. H. Thouless's 'The study of Society' (1939), John Madgb's 'The Tools of Social Science' (1952) R. H. Lowie's 'An introduction to Cultural Anthropology' (1934) R. U. Sayce's 'Primitive Arts and Crafts' (1933), B. Malinowski's 'Magic Science and Religion' (1948) and others opened up new vista to the socio-biological scholars of India. With the encouragement of Hutton who conducted the 1931 census, a number of books appeared. The volumes on the Caste and Tribes began to appear in 1895 which are gradually increasing titles.

Aiyappan's 'The Social and Physical Anthropology of Nayadis' of Malabar (1937), 'Irulas and culture change' (1942), D. N. Majumdar's 'Races and Cultures of India' (1961) 'The Affairs of Tribe' (1950) 'An Indian village' (1958), Elwin's 'Tribal art in Middle India' (1951) 'The folktales of Mahakosal' (1944), 'Folksongs of Chhatishgarh' (1947), M. N. Srinivas's 'Marriage and Family in Mysore' (1942), 'Religion and Society amongst the Coorgs' (1952) G. S. Ghurye's 'Caste and Race in India' (1932), 'The Scheduled Tribes' (1959), Karves's 'Kinship organisation in India' (1953), K. N. Banerji's 'Popular tales of Bengal' (1905), Shark's 'Folktales of Hindusthan' (1908), Dracott's Simla village tales or folktales from Himalayas' (1906), D. C. Sen's 'Eastern Bengal Ballads' (1923), 'Folk Literature of Bengal' (1920), Hahn's 'Kurukh Folklore in the original' (1905), Radhakrishnan's 'Hindu view of life' (1927), Haraprosad Shastri's Catalogue of Palm-leaf and selected paper—Manuscripts belonging to Durbar Library, N. K. Bhattachari's Catalogue of Buddhist and Brahmanical Sculptures in Dacca Museum, K. A. Nilkanta Shastri's 'The Colos', Akshaykumar Dutta's *Bharatbarshiya Upashak Sampradaya*, in 2 vols, McCrimble's 'Ancient India as described by Megasthenes, Arrian, and others', S. C. Dube's 'India's Changing Villages', A.

Mitra's 'The Tribes and Castes of West Bengal' (Census Report, 1951), N. Dutta Majumdar's 'The Santal—A study in Culture Change, Durga Bhagvat's 'An outline of Indian Folklore' (1950) P. C. Biswas's 'Santal of Santal Parganas', T. B. Naik's 'The Bhils', P. G. Shah's 'The Dublas', Dave's 'The Grasias,' Iravati Karve's 'Racial conflict', Rao's 'Social Change in Malabar' have amply dealt with the racial aspects of India. P. K. Bhowmick's 'The Lodhas' (1963), N. K. Das Gupta's 'The Santals' (1963), L. P. Vidyarthi's 'The Maler,' (1963) Sankar Sen Gupta's 'Rain in Indian Life and Lore' (ed 1963), U. R. Ehrenfels' 'Mother right in India' (1941), 'The Light of continent' (1960), A. C. Mayer's 'Caste and Kinship in Central India' (1960) F. G. Bailey's 'Caste and the Economic frontier' (1958), 'Tribe, Caste and Nation' (1960), 'Politics and Social Change' (1963) W. G. Griffith's 'The Kol Tribe of Central India' (1946) T. C. Das's 'Purum Kuki of Manipur' (1949) S. K. Srivastava's 'The Tharus' (1958) Sankar Sen Gupta and K. D. Upadhyaya's 'Studies in Indian Folk Culture' (ed 1964), Hem Barua's 'Folksongs of India' (1963), T. S. Kaliya's 'Social life in Rajasthan' (1963), Dusan Zbavitel's 'Bengali Ballads from Mymensingh' (1963), S. R. Das's 'Folk Religion of Bengal' (1953) have offered some pen-picture of the cultural side of the folk people and their religion.

Mention may be made in this connection the contribution of the following persons directly or indirectly concerned with folklore. Kangal Harinath, Sane Guruji, Debendra Satyarthi, Gopinath Kaviraj, K. Kapadia, G. C. Pandey, B. H. Mehta, Rahul Sankrityan, K. M. Muhsi, Dharmadeo Shastri Joshi, Kakasaheb Kalekar, Zakir Hussain, Nalinivilochan Sarma, Mahdi Hussain, Priyabala Shah, B. J. Sandesara, Kalidas Nag, F. Halim, Sophia Wadia, Lucio Rodrigues, Kamaladevi Chattopadhyay, D. N. Neogi, Easindranath Vandyopadhyaya, K. G. Parameswar Pillai, B. N. Rangaswami, H. Sharma, B. S. Guha, C. H. Bompas, C. P. Ramaswary Iyer, Von Sydow, Father Heras, J. Ghosh, S. Bez Barua, S. C. Majumder, W. J. Culshes, N. A. Toothi, N. K. Bose, M. D. Raghavan, C. H. Rao, D. N. Kale, D. K. Sen, Surajit Sinha, B. Subba Rao, Mulk Raj Anand, N. S. Reddy, D. P. Khanapurkar and others.

The study of the folklore came into being in India virtually as a branch of Indology. Until the word 'folklore' was coined by W. J. Thoms in 1846, it was used as 'poular antiquities' all over the world. Grimm Brothers used the word 'Volks Kunde'. The interest of the western scholars on Indian folklore study began centuries ago. It was not a work of love but to know and make the rulers known the sons of the soil in order to rule this vast sub-continent efficiently. With this objects in view the then talents of the British Empire came to India and began to work seriously and love for work sprang in the hearts of some of them. As a result, we see several

organisations started and useful monographs written on India by the British civilians and scholars, which are obviously some sources from which we may gain some knowledge of our people.

Sir William Jones founded Asiatic Society of Bengal in 1784. Twenty years later, that is in 1804, Bombay Branch of Royal Asiatic Society was founded. In a gap of another twenty five years, that is in 1829, Royal Asiatic Society of Great Britain and Ireland was formed and in 1845, Royal Asiatic Society of Ceylon saw the light of the day. The journals of these Societies were published and gave impetus to the Indian and Western scholars to write articles on folklore and inspired workers to collect folkloristic materials. It was then classified with anthropology. At that time anthropology had no footing in India as we see in case of folklore of today. The 'Journal of the Anthropological Society of Bombay' was founded in 1886. From this time on many other journals on Indology, Sociology, Anthropology, Archaeology, Folklorology and on like subjects appeared. Of them mention may be made of 'Quarterly Journal of Mythic Society' (Bangalore), 'Journal of Asiatic Society' Calcutta, Bombay & Madras, 'Bengal Past and Present', (Calcutta), 'Man in India', (Ranchi) 'Calcutta Review', (Calcutta), 'Modern Review', (Calcutta), 'National Magazine', 'Journal of Oriental Institute', (Baroda), 'Visvesvaranand Indological journal', (Panjab), 'Eastern Anthropologists' (Lucknow), 'Asian Review' (London), 'Journal of Oriental Research' (Madras), 'Ancient India : Bulletin of the Archaeological Survey of India' (New Delhi), 'Annals of the Bhandarkar Oriental Research Institute' (Poona), 'Historical Review' (Calcutta), '*Arbisus Asiae*'. (New York), 'Bulletin of School of Oriental and African Studies' (London), 'Epigraphia Indica' (Delhi), 'Journal of the Annamalai University' (Madras), 'Journal of Bihar Research Society' (Patna), 'Journal of Ganganath Jha Research Institute' (Allahabad), 'Journal of the Numismatic Society of India' (Varanasi), 'Journal of American Oriental Study' Merryland, (U. S. A.), 'EAZ', Journal of Institute fur Volkskunde und Deutsche Volkskunde, 'Journal of Indian History', 'Journal of Music Academy', (Madras,) 'Journal of the University' (Bombay), 'Marathi Samsadhan Patrika' (Bombay), 'Marathwada University Journal' (Aurangabad), 'Bangala Academy Patrika' (Dacca) 'Journal of the Asiatic Society, Pakistan' (Dacca), 'Barendra Research Society Journal', 'Sribatta Sahitya Parisat Patrika', 'Marg' (Bombay), 'Archive Orientaline (Praha)', 'Parampara', 'Bangiya Sahitya Parisat Patrika' (Calcutta), 'Saurabh' (Mymensingh) 'Sodh Patrika', 'Venkateswar University Oriental Journal', 'Bhaban's Journal' (Bombay), 'Indo-Asian Culture' (New Delhi), 'Bharati' (Varanasi), 'Bharatiya Sahitya' (Agra), 'Indian Journal of Social Work' (Bombay), 'Bulletin of the Ramkrishna Mission' (Calcutta), 'Bulletin of Aravinda Ashram', (Pandichery), 'Visva-

'bharati Quarterly' & monthly (Sriniketan & Calcutta), 'Aryan Path' (Bombay), 'Vanyajati' (New Delhi), 'International Journal of Comparative Sociology', 'Belletin of Post-Graduate Students' (Evening,—New Delhi) and 'Folklore' (Calcutta—appeared as 'Indian Folklore' in 1956, subsequently abbreviated to 'Folklore' in 1960). Besides, the village survey and other activities of the Registrar General of India, the Proceedings of Science Congress, History Congress, Oriental Congress and Reports of the Commissions appointed by the Government of India since 1947 are rich in such materials from which a folklorist may benefit though they might not be directly concerned with folklore. It is to be noted in this connection that these and many other journals of the regional languages roused the interest of Western and Eastern scholars to study Indology, Sociology and Folklorology. But we cannot deny, the scientific study of folklore has not yet taken proper shape in India.

Some of the works mentioned in previous pages might not have direct bearing on folklore but as they are correlated with folklore, a folklorist is required to consult these works in order to widen his outlook and we give below a random list of some books and authors for the guidance of folklore researchers in this small compass. In this list we have tried to avoid the names of the scholars of whom mention has already been made. Other omissions and commissions may be excused considering a very limited time allowed to the writer of this note.

In Bengal, Rabindranath's inspiration and his contribution 'Loka Sahitya' (1953), electrified many and we see Abanindranath's 'Brata Katha', Indira Devi Chaudhurani's 'Banglar Striachar', Amulyabhusan Vidyabhusan's 'Deb-Debi Mahatmya', Dahshinaranjan Mitra-Majumdar's 'Thakurmar Jhuli, Thakurdadar Thale', Upendrakishore Raychaudhury's 'Tuntunir Boi', Kshitimohan Sen Sastri's 'Banglar Baul', S. K. De's 'Bangala Prabab' (1951), Benoy Sarkar's 'Folk Element in Hindu Culture' (1917), Sunitikumar Chatterjee's 'Origin and Development of Bengali Language', Gurusaday Dutt's 'Folk Dances of Bengal' (1960), Mohammad Mansuruddin's 'Haramani', Charuchandra Dasgupta's 'Origin and Development of Clay Sculpture' (1962), Kalyankumar Ganguli's 'Folk Art of Bengal' (1963), Banhikumari Bhattacharyya's 'Bangla Gatha Kavya' (1963), A. Bhattacharyya's 'Banglar Loka Sahitya' (1957), Sirajuddin Kashimpuri's 'Loka Sahitye Chhada' (1962), Upendranath Bhattacharyya's 'Banglar Baul O Baul gan', Ajit Mukherjee's 'Folk Art of Bengal', Sasibhushan Das Gupta's 'Obscure Religious Cults', J. N. Banerjee's 'Development of Hindu Iconography', M.L. Roychaudhury's 'Rakshash Savyata', Binoy Ghosh's 'Paschim Banger Sanskriti', Sankar Sen Gupta's 'Folklorists of Bengal' (1964) and others in this field.

Here are some more distinguished scholars who have made noteworthy contribution to the study of folklore in Bengal :

R. P. Chanda, Nagendranath Vasu, Sister Nivedita, Abdul Karim Sahitya Bisharad, Saratchandra Mitra, Ramananda Chattopadhyaya, Kalipada Mitra, Jogendrnath Sarkar, Ramendrasundar Trevedi, Haridas Palit, Charuchandra Bandhopadhyaya, Kedar Majumdar, R. Haldar, Kalipada Biswas, Sibratan Mitra, Nisikanta Sen, Mohammad Sahidullah, Ali Ahusan, Chintaharan Chakrabarti, Niharranjan Ray, O. C. Gangoly, Debasish Ghosh, Mahadebchandra Saha, B. N. Dutta, D. C. Sarkar, N. K. Dutta, Radhakamal Mukherjee, Shivaprasad Bhattacharjee, M. N. Basu, Amita Roy, S. S. Sarkar, K. P. Chattopadhyay, Jasimuddin, Nirmalendu Bhaumick, Piyushkanti Mahapatra, Chittaranjan Ghosh, Haritkrishna Deb, Charuchandra Sanyal, P. N. Bose, Abdul Hai, P. C. Lahiri, P. C. Roychaudhury, Annadashankar Roy, Mozharul Islam, Jogeschandra Bagal, Sudhansu Roy, P. C. Dasgupta, Bajra Mitra, Kalidas Dutta, B. K. Roy-Barman, Alamgir Jalil, Rawson Izdani, Sudhir Karan, Debiprasad Chattopadhyaya, Amulyabhusan Bandyopadhyay, Chittaranjan Deb, Panchanan Mandal, Bishnu De, P. R. Sen and others are important contributors to folklore and allied subjects. It is to be noted in this connection that when we say of Bengal, we mean undivided Bengal, that is, West Bengal and East Pakistan conjointly. After the partition of Bengal, that is after 1947, so many changes took place in both parts of Bengal.

In Orissa, we find Lakshminarayan Sahu's 'Gandharlika Satadala', 'Hill tribes of Jeypur', G. S. Praharaj's 'Utkal Kahini', 'Dabha Dhamali Bachana', Raghunand Das's 'Prabachan', Upendranarayan Dutta Gupta's 'Folktales of Orissa', Chakradar Mahapatra's 'Bohunka Sukhadukha Gitika', (1946), Kunjabehari Das's 'Pallipuspha' (1948), Palli Jharna (1950) 'Palligit San-chayan' and 'Oriya Loka Giti O Kahini' (1954) are remarkable. Some young scholars like N. Misra, Bhabagraghi Misra are promising workers in this field.

In Assam and Manipur, we find J. Barua's 'Folktales of Assam', (1915), B. K. Barua's 'Assamer Loka Sanskriti' (1950) 'Assamiya Bhasa aru Sahitya' (1957), Praphulladatta Gosmami's 'Asamiya Jana Sahitya' (1954), 'Bihu Songs of Assam' (1960), 'Ballads and Tales of Assam' (1962), Lila Gogoi's 'Asamiya Loka Sahitya', Abdul Malik's 'Zikur aru Zari', Rangamurti's 'Garo Folktales', Phanindra Kalita's 'Baromasi aru Bilop Git', Jogeschandra Tamuli's 'Asamiya Loka Git' and Maheswar Neog, B. B. Goswami, P. C. Barua, Satyendranath Goswami, Bhadrassen Bora, D. Neog, Nakulchandra Bhunya, Annadadevi Barakakati, Lakshminath Bezbarua, Ramchandra Das, Kunjabehari Sing, E. Nilkanta Singh, Promod Bhattacharyya and others are rendering useful service to the cause of the folklore study in Assam and Manipur area.

In Mysore, folkloristic work began about 3 decades ago. A. Rangaswami started the work which was followed by G. Ramaswami Iyengar, M. Venkatesh Iyengar, S. K. Karim Khan, T. N. Srikantiah, S. Dudda Mani, K. V. Subbana, M. Krishna Murty, K. K. Krishnaswami (popularly known as Karaku) and others.

In Gujarat, a Parsee gentleman in his pen name F. B. edited first the folklore of Gujarat (in 3 volumes, 1872-74). Thereafter came the noteworthy persons like Javerchand Meghani, Baburam Dharve, Doulatram Kriparam, Vavabhai Hormosji (father-in-law of L. B. Day of Folktales of Bengal fame) who published 'Ramji Garbaroni Chapadi' in 1857. Then Kavi Khemji Vasaji's 'Kathiwadi Jawhir' (1910), Khaji Dharusinha's 'Kathiwadi Sahitya' (1912) attract the notice of the reading public. Then again Pushkar Chandervaker, Ramesh Bhat, Dubraj Karani, L. D. Joshi, Ramesh Joshi, Mehta sisters, H. P. Desai, K. S. Vakil, Padma Kalyani, Thakore Raven Tadavi, Jaymalbhai Parmar, B. L. Desai, Madhubhai Patel, Umasankar Joshi, P. C. Joshi, H. D. Sankalia, R. C. Mehta, Ambabhai J. Patel, Bhagaban Singh Suryabanshi and others have useful contributions to their credit.

In Maharashtra, C. G. Karve, Anusuabai Limaya, Prabhakar Machwe, Sarojini Babar, Kamalabai Deshpande, D. G. Borse, V. K. Chorghadi, M. S. Phonekar, B. G. Harsalkar, B. L. Khare and others are noteworthy.

If we look at Madhya Pradesh, we will see the works of Shyam Parmar, S. C. Jain, Ramnarayan Upadhyaya, Govind Chatak, S. D. Chaurshi, Chintamani Upadhyay, C. K. Agarwal, Sibkumar Vatsam, Harish Nigam, Basantilal 'Bomb' and others.

In Punjab, Savitri Sarin, Narendra Dhir, Kulwant Singh Virk, Mohan Singh, Manohar Kaur, Amrit Pritam, Vina Seth, Usha Bhagat and others are mentionable.

In Kashmir, Pandit Ramanath Sastri, Onkar Singh Juleri, Nandlal, Somnath Dhar, Khar Singh 'Madhukar' and others are rendering useful service to the folklore of Jammu and Kashmir.

In Bihar, Paramahansa, Daman Sahu 'Samir', Ganesh Chaubey, Ram Iqbal Singh 'Rakesh', Tarakeswar Prasad, Satyadeo Ojha, R. S. Kasyap, Ajitnarayan Singh, Prasad Sinha, Durgasankarprasad Singh, Baijnath Singh 'Binod', Sibsahay Chaturbedi, Anima Sinha and others are mentionable.

In Rajasthan, Agarchand Nahata, K. L. Sahal, Manohar Sarma, Udayvir Sarma, Usha Malhotra, Ramnarayan Mathur, Jogendra Saksena, Purushottamlal Manaria, Srichand Gandharba, Debidayal 'Samir', Rani Luxmi Chandavat, Kamal Kothari, Ramprosad Dadhich 'Prosad' and others are rendering valuable services to the folklore of Rajasthan.

In Uttar Pradesh, Baldev Upadhyay, Krishnadas, Savitri

Shukla, Satyendra, K.D. Upadhyaya, Vasudeb Sharan Agarwala, G. C. Dwivedi, Udaynarayan Tewari, Trilokinarayan Dikshit, Satya Gupta, J. C. Jain, S. D. Misra, Gourisankar Upadhyay, Vachaspati Pathak, Ramsuresh Tripathi, Yashpal, Induprakash Pandey, Syamlal Chaturvedi, Harishankar Upadhyaya and others are rendering valuable services to the folklore study of Uttar Pradesh.

The scholars of Kerala, Madras, Tamilnad and Andhra Pradesh have presented many useful monographs. B. Rama Raju, K. P. Padmanabhan Tamby, C. V. N. Ayar, C. K. Menon, S. Krishna Iyer have useful publications to their credit.

Mention should be made of the following distinguished Indian scholars under whose able guidance a large number of research students have been doctorate on different aspects of folklore. Sunitikumar Chatterjee, Rameshchandra Majumder, Pandit Suryanarayan Vyas, S. K. Bhunya, Birinchkumar Barua, Hazariprasad Dwivedi, S. K. De, Sukumar Sen, Sasibhushan Dasgupta, Udaynarayan Tewari, G. S. Ghurye, P. C. Bagchi, M. N. Srinivas, D.N. Majumder, Bisweswarprasad, M.P. Gupta, K. P. Chattopadhyay, Shibpujan Sahay, Nagendra, Sahidulla, Abdul Hai, P. C. Biswas, Acharya Janaki Ballav Shastri and others. Some of these scholars are still active in examining research papers and guiding researchers in the right direction.

Now research in folklore has been taken up in right earnest in this way or that way by different governmental and non-governmental bodies which provide rich materials for further folkloristic research in India. They are Anthropological Survey of India (which gained further importance in 1958 with the creation of Central Advisory Board of Anthropology) ; Archaeological Survey of India (which commemorated its birth centenary in 1961) ; All India Handicrafts Board and its agencies ; Film Division of the Ministry of Information & Broadcasting, Govt of India ; Registrar General of the Ministry of Home Affairs, Govt of India and its agencies ; Universities like Calcutta, Bombay, Lucknow, Madras, Visva Bharati, Rabindra Bharati, Cuttack, Agra, Delhi, Allahabad, Ranchi, Tata Institutue of Social Sciences, Indian Folklore Society, (Calcutta), Indian Statistical Institute, (Calcutta), Directorates of Industry, Information & Publicity of different State Governments ; Tribal welfare Department, (West Bengal) ; Social Science Association, (Madras) ; Welfare Board, (Poona) ; Social Education Workers' Training Centre, Sriniketan, Belpahari, and Belur Math (West Bengal) ; Ministry of Community Development and Panchyatni Raj, Bharatiya Adimjati Sevak Sangha (New Delhi) ; Dogri Research Inststitute (Jammu) ; Sevak Sangha (Rajasthan) ; K. M. Institute of Linguistics and Hindi Studies, (Agra) ; Tribal Research Institute ; (Chhadwara) ; Sangeet Natak Academy, (New Delhi) and State Academies, Lalitkala

Academy, (New Delhi) and State Academies ; B. J. Institute of Learning & Research ; (Ahmedabad), Department of Organised Research, Leonard Theological College, (Jabalpur), National Institute of Community Development (Mussoorie) Tribal Training Centre, (Ahmedabad). Besides, some foreign organisations are also rendering useful services to Indian folklore. They are Indiana University, Bloomington, (U. S. A.), Oriental Institute, Praha (Czechoslovakia), School of Oriental and African Studies, University of London, (U. K.), Chicago University (U. S. A.), Cambridge University, Oxford University, University of Florida, (U. S. A.), Research Units of UNESCO, Paris, College de France, Paris, Le Ecole de Extreme Orient, Paris, Institute for Volkskunde und Deutsche Volkskunde, Berlin, Academy of Sciences, Leningrad, Folklore Committee of the Institute of Russian Literature (Puskin House), Folklore Section of the Gorkij Institute of World Literature in Moscow, University of Bonn, Germany and others. Let us also remember that the Institutes like Madras School of Social work (Madras), North East Frontier Agency, (Shillong), Gujarat Folklore Committee, (Ahmedabad), The Asiatic Society, (Calcutta), Indian Museum (Calcutta), Anthropological Society, (Bombay), Gujarat Research Society, (Bombay), The Ethnographic and Folkcultural Society, (Lucknow), All India Folk Culture Research Institute, (Allahabad), The Council for Social and Cultural Association, (Patna) The Council of Social and Cultural Research, Bihar, (Ranchi) Rashtrabhasha Parisat (Patna), Tribal Research Bureau, (Orissa), Tribal Culture and Folklore Research Department of the Gauhati University, (Assam), Bharatiya Lok Kala Mandal, (Udaipur), Broj Sahitya Mandal, (Mathura) Rajasthan Research Society, (Bikaner), Departments of Sociology, Psychology, Ancient History and Culture of Universities, Janapada Sahitya Academy, (Mysore), Bharatiya Natya Sangh (New Delhi), Maharashtra Folklore Committee (Poona) are doing their part of duties for the subject. Besides, there are some sporadic associations and local units which are also rendering services to folklore studies and to the entertainmental side of it. It will not be possible to make a list of these associations for want of space. But all activities are lacking in concord and cooperation, which fact has been pointed out by the writer of this note times without number. Indian Folklore Society is therefore founded with a view to uniting the folklorists of India. It is to be borne in mind that the anthropological science has been recognised by the Govt. of India through the untiring effort of B. S. Guha only in 1958, so there is every possibility of Folklore to be accepted by the Govt. of India. Undoubtedly, tremendous work has been done after Independence but still there remains many a thing to do where FOLKLORE, India's only journal exclusively on the subject has an important place.

In recent years there has been a tendency to connect folklore with the social sciences like general sociology, psychology, economics, comparative philology. Some regard it as a natural science. Sociology is also a young discipline, not older than 100 years. Although the collection work of Folklore began in India much earlier than the work in socio-biological groups sciences, it has not yet got the same status as sociology or social and cultural anthropology.

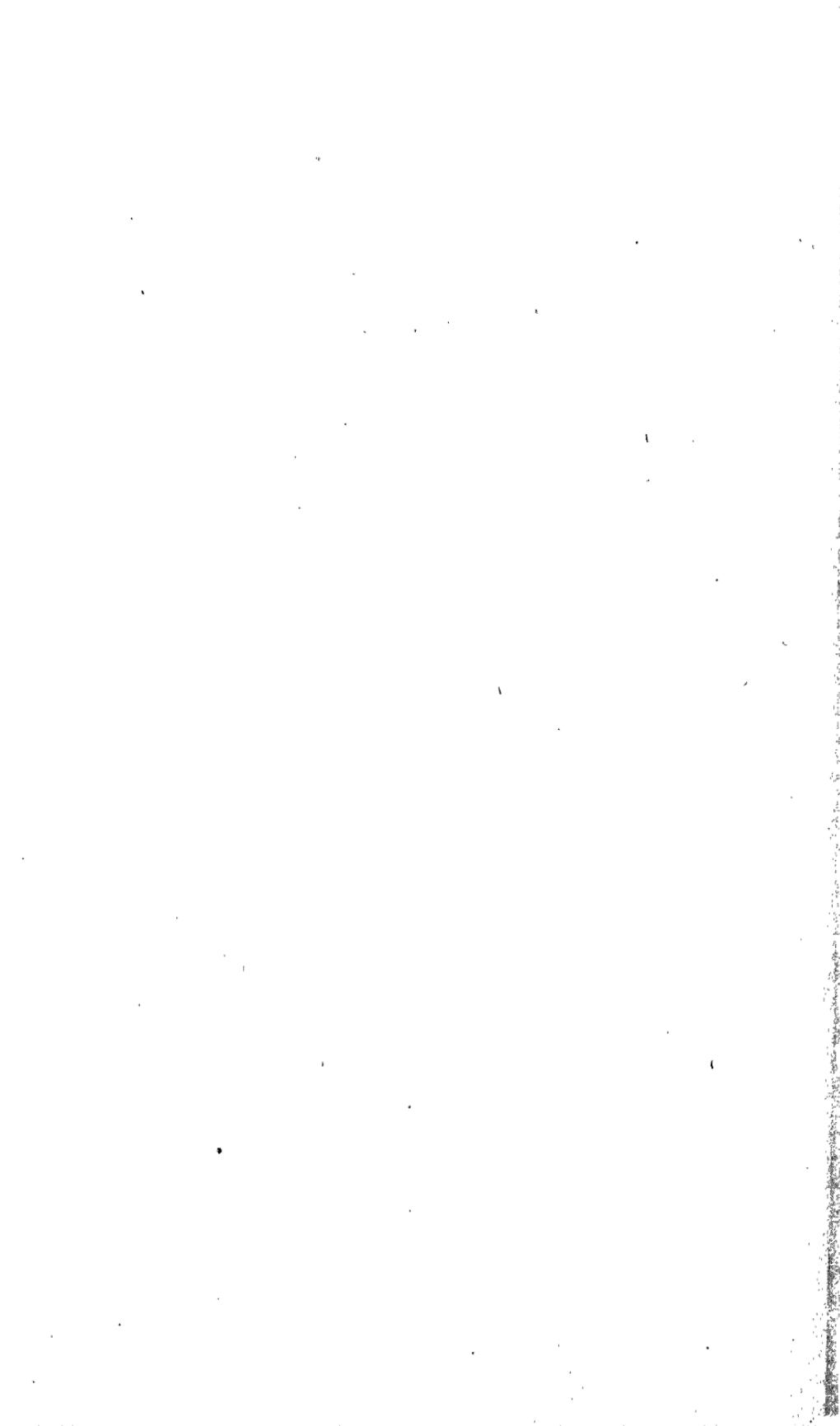
The early pioneers of folklore study lacked thoroughness and insight into modern research. Of course, during their time modern technique and recent mode of research of folklore were not discovered. So they were busy in collecting and analysing folklore from their own initiative which in most cases are sentimental. But who can deny that in a scientific or a historical work there is no place for any sentiment? The scientists and historians are concerned with bare facts. From the foregoing statement of account we see that a large number of publications on folklore and its correlated subjects are available which the modern folklorists can make use of.

India offers rich materials for further folkloristic study. The Indian society in process of modification from the impact of the British rule can also be studied from the point of view of folklore. Some attempt has been made in this regard by social anthropologists, ethnographers and social workers to study Indian villages and tribes including little known communities. Folklorists can study folk people, their lives, ceremonies, pastimes and behavioural patterns. Folk moral can be studied for ascertaining the basic elements of their daily life. Folk religion can be studied from the point of national integration. Fairs and festivals can be studied to understand their entertainment behaviours and social tensions. Of course, anthropologists and socio-economists have attempted to study the social tension from their angle of view. Folk psychology is an important subject of research which Girindrachandra Basu advised his students to take up. Folklorists can undertake this study from their angle, as the approach of the folklorists differ from that of other social scientists. The study of folk language, its grammar, proverbs, riddles are useful. How the folk people joined in the freedom movement, how the folk poets mobilised the people against social indisciplines, corruption and the like, are most important topics which may be their research subject. The position and status of men and women, how they lived, what they liked and how their speeches can be used in mass education may be the most important project to be undertaken.

This is a very brief survey of anthropo-folk-socio-historical studies and is still incomplete. Some useful materials on Indian Folklore study are excepted from the scholars and researchers

who are under the able guidance of the univesity teachers, learned associations, governmental agencies and departments. Moreover, some schemes have been undertaken by International agencies for the interpretation of ancient Indian history and culture. Some projects are under way to explore the folk-life and patterns. All they have to do is to determine the basic pattern of life of the people, society and culture. The readers might have liked us to give a detailed account of the progress of work carried on simultaneously both in India and abroad, on ours and allied ,subjects. But in this article we have no room for giving exhaustive information which has already been mentioned. On a point of information, this much can be said at present that there is a probability of a bibliography of Indian folklore study being brought out in near future to the satisfaction of enthusiastic readers interested to know more details about the extent of work so far done in the field of folklorological studies in India. A discriminating folklorist may be able to find a picture of folklore study in India if he reads its pages carefully.

9th August, 1964.



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Dr. K. D. Upadhyaya, M.A., Ph. D.
Dr. Sarojini Babar, M.A., D. Phil.
Dr. Trilochan Pandey, M.A., Ph. D.
Dr. S. D. Chaurshi, M.A., LLB, D. Phil, B.T.
Prof. Lucio Rodrigues
Sri Kamala Narendralal
Smt Ila Palchaudhury
Sri Jaimalbhai Parmar
Prof. Shyammurti M.A., Ph.D.
Sri B. K. Ray, M. Com.

The Post of the Office Secretary will be filled up by the General Secretary.

ADISORY COUNCIL

- Dr. R. M. Dorson, Professor of History and Director, Folklore Institute, Indiana University, Bloomington, U.S.A.
- Dr. Heinz Mode, Professor of Oriental Archaeology and History of the Old Orient at Martin Luther University, G. D. R.
- Dr. E. C. Kirkland, Professor of English & Managing Editor, Southern Folklore Quarterly, University of Florida, U.S.A.
- Dr. Dusan Zbavitel, Oriental Institute of the Czechoslovak Academy of Sciences, Czechoslovakia.
- Dr. Mazharul Islam, Professor of Bengali, Rajsahi University, East Paistan.
- Suryanarayan Vyas, Padma Bhushan. President, Malav Lok Sahitya Parishad, Ujjain, M.P.
- Dr. S. K. Chatterjee, National Professor of India, Calcutta.
- Dr. B. Gopalla Reddi, Former Information & Broadcasting Minister of India.
- Dr. Nirmal C. Sinha, Director, The Namgyal Institute of Tibetology, Gangtok.

LOCAL RECEPTION COMMITTEE

- Chairman— Sri Prafulla Chandra Sen, Chief Minister, West Bengal.
- Vice-Chairman—Sri Chittaranjan Chatterjee, Mayor of Calcutta
Smt. Sarla Birla, Smt. Abha Maity, Refugee, Relief, Rehabilitation & Tribal Welfare Minister, West Bengal.
- Jt. Secretaries— Sri Sankar Sen Gupta & Sri Amar Sarkar.
- Treasurer— Dr. J. C. Mukherjee, M.B.

MEMBERS

Sri Sudhi Ranjan Das, Vice-Chancellor, Visva-Bharati University, Sri Bidhu Bhusan Malik, Vice-Chancellor, Calcutta University, Sri Hiranmay Banerjee, Vice-Chancellor, Rabindra Bharati University, Sri M. K. Mookherjee, Sheriff of Calcutta, Prof. Nirmal Kumar Bose, Director, Anthropological Survey of India, Dr. Sashibhusan Das Gupta, Ramtanu Lahiri Professor, Calcutta University and others.

The following Sub-Committees were formed by Sri P. C. Sen, Chief Minister and Chairman of the Reception Committee on 5th October, 1963 :—

1. Steering Committee.

Chairman—Sri Rai Harendrnath Chaudhury,
Education Minister, West Bengal.
Convener—Sri Sankar Sen Gupta

MEMBERS

Sri Santosh Mukherjee, Sri Pabitракumar Sen, Dr. J. C. Mukherjee, Dr. Kalyan Kumar Ganguly, Sri Nihar Ranjan Das, Smt Manika Bose, Sri Niranjan Sen Gupta, Dr. P. K. Mahapatra, Dr. P. K. Bhowmick, Smt Minakshi Roy, Sri Anil Sarkar, Sri B. K. Ray and others.

2. Finance Committee

Chairman—Smt Gyan Patnaik
Convener—Sri K. P. Singh

MEMBERS

Sri B. K. Dutta, Sri Mrigankamohan Sur, Sri K. N. Mukherjee, Sri S. Sen, Dr. N. C. Ghosh, Sri P. D. Pasari and others.

3. Cultural Programme Committee.

Chairman—Dr. Nihar Ranjan Ray, M. P.
Convener—Sri R. L. Binani

MEMBERS

Sri Keshab Ch. Gupta, Smt Shelly Sanyal, Sri Somendra Chandra Nandy, Smt Kalyani Ghosh and others.

4. Exhibition Committee

Chairman—Lady Ranu Mukherjee
Convener—Dr. Kalyan Kumar Ganguly

MEMBERS

Smt Ila Pal Choudhury, Sri D. P. Ghosh, Sri Raghunath Goswami, Sri Kalidas Dutta and others.

5. Paper Selection Committee

Chairman—Dr. Suniti Kumar Chatterjee
Convener—Sri Kalyanmal Lodha

MEMBERS

Dr. Sushil Kumar De, Dr. J. N. Banerjee, Prof. Priyaranjan Sen, Dr. R. K. Mukherjee, Sri Alokeranjan Das Gupta and others.

6. *Accommodation & Transport Committee*

Chairman—Sri R. P. Patodia

Convener—Sri Rajen K. Poddar

MEMBERS

Sri P. K. Sen, (I.P.), Sri Debo Prosad Chakravarty, Sri Janakinath Bose, Sri J. M. Kantawalla and others.

7. *Publication and Public Relation Committee*

Chairman—Sri Tushar Kanti Ghosh

Convener—Sri Chidananda Das Gupta

MEMBERS

Sri Subhas Sen, Sri Samar C. Dutt, Sri H. N. Mukherjee, Sri Sisir Gupta, Sri S. P. Chakravarty, Sri D. Mahalanabis, Sri Nirmal Das Gupta, Sri S. C. Kar-Chaudhury and others.

8. *Food and Care Committee*

Chairman—Dr. K. K. Sen Gupta

Convener—Smt Anjali Sen

MEMBERS

Smt Gouri Sen, Smt Kalpana Dhar, Dr. Banhikumari. Bhattacharyya and others.

Pandal-in-charge : Dr. Anadi Ghosh

Volunteer-in-charge : Sri Samaren Dutta

P R O G R A M M E

The following programme was approved by the Committee and was printed in the Souvenir of the Conference which is reproduced here :

8. 2. 1964 (Saturday)

10 a.m. to 12 a.m. ... Opening of the Exhibition.

Break for Lunch

- 2-30 to 5-30 a.m. ... General Session
Inauguration : Sri Rai Harendranath Chaudhury, Education Minister, West Bengal.
President : Smt Sophia Wadia.
Address of the Chairman of the Reception Committee, Lectures of the Mayor of Calcutta, Sheriff of Calcutta and the invited guests and scholars.

Break for Tea

Folk-cultural Shows 6-30 to 10-30 p.m.

- 6-30 to 6-45 ,, ... Baul Song—Purnadas Baul.
6-45 to 7-15 ,, ... Bolan Dance—Sudpur Party, Burdwan.
7-15 to 7-45 ,, ... Humanism in folksongs—Hemanga Biswas and group.
7-45 to 8-00 ,, ... Gajan Dance and Song—Sudpur Party, Burdwan.
8-00 to 8-15 ,, ... Folk Instrument.
8-15 to 10-30 ,, ... Mahua—A folk dance drama by Folk Entertainment Centre, Govt. of W. Bengal.

Break for the Day.

9. 2. 1964 (Sunday)

- 10 to 12 a.m. ... Folklore and Literature Committee Session
Inauguration : Dr. R. C. Majumdar
President : Smt Sophia Wadia
Paper Reading and discussions.

Break for Lunch

- 2-30 to 5-30 p.m. ... Folksong and Dance Committee Session
Inauguration : Sri Uday Shankar
President : Smt Sophia Wadia
Paper reading and discussions by the delegates and participants.

Break for Tea

Folk-cultural Shows 6-30 to 10-30 p.m.

- 6-30 to 7-45 ,, ... Folk Dances.
 (Mandir, Village, Gopi, Sankha, Snake charmer)—Naranarayan Institute of Culture.
- 7-45 to 8-40 ,, ... American Folksongs—Mr and Mrs Tim Printice.
- 8-40 to 9-10 ,, ... Raibeshe, Bou, Dhali and Pujari Dance—Bratachari Kendriya Nayak Mandali.
- 9-10 to 9-20 p.m. ... American Square Dance—Indo-American Society.
- 9-20 to 9-50 ,, ... *Jhapan*—Sudpur Party, Burdwan.
- 9-50 to 10-10 ,, ... Boat race songs of East Bengal—Buddhadev Roy & Party.
- 10-10 to 10-30 ,, ... Israil Folk Dance—Indo-American Society.

Break for the Day.

10. 2. 1964 (Monday)

- 10 to 12-30 a.m. ... Folkart and craft Committee Session
 Inauguration—Prof. O. C. Ganguli
 President—Smt Sophia Wadia
 Paper reading and discussion by the delegates and participants.

Break for Lunch

- 2-30 to 5-30 p.m. ... Concluding Session

Folk-cultural Shows 6-30 to 10-30

- 6-30 to 8-30 ,, ... Mrichhakatikam (Sanskrit Drama)—
 Sanskrit Sahitya Parishat.
 Director—Prof. Siddheswar Chatterjee
 Adviser—Dr. Gaurinath Sastri, Principal
 Sanskrit College, Calcutta.

Participants :

Male

- Prof. Siddheswar Chatterjee, M.A., Kavyatirtha.
 Prof. Rabindra Nath Bhattacharya, M.A., Vedantatirtha.
 Prof. Rajat Baran Dutta Roy, M.A.
 Prof. Dhyanesh Narayan Chakravorty, M.A., Sahitya Sastri.

Prof. Manabendra Banerjee, M.A.
 Prof. Pratap Banerjee, M.A.
 Prof. Dipak Ghosh, M.A.
 Prof. Satya Ranjan Banerjee, M.A. (later D.Phil)
 Prof. Ashoke Chatterjee, Sastri, Panchatirtha, M.A. D.Phil.
 Prof. Heramba Chatterjee, M.A., D. Phil.
 Prof. Brahmanada Gupta, M.A., D. Phil.
 Sri Sakti Prasad Mukherjee, B.A.
 Sri Sushil Banerjee, M.A., L.L.B.
 Sri Vachaspati Upadhyaya, M.A.
 Sri Prafulla Bose.
 Sri Mihir Bhattacharya, M.A.

Female

Prof. Samjukta Gupta, M.A., D.Phil.
 Smt Sudaksina Mukherjee, B.A.
 Smt Hena Majumdar.

8-30 to 9 p.m. ... Tagore and Folksong—Baitanik groupe.
 9-00 to 10-30 , ... Sabujsona
 (A folkdance drama on Harvest)
 Conducted by Malay Gita Bithi.
 Composed & Directed by—Dr. Ramkrishna Lahiri.
 Music Collection and Direction—Gobinda Das.

ARRANGEMENTS FOR THE FIRST SESSION

Local Reception Committee made all local arrangements for the Session as well as for accommodation of the members and delegates who attended the Session.

The Following DELEGATES attended—

Dr. M. Prokopec (Czechoslovakia)
 Sri S. K. Jain (Botanical Survey of India)
 Sri S. G. Daftardar (Directorate of Social Welfare, M.S.)
 Dr. B. Rama Raju (Osmania University)
 Dr. L. P. Vidyarthi (Ranchi University)
 Dr. K. B. Das (Cuttack University)
 Dr. P. K. Maity (Ramsaday College)
 Dr. Ramkrishna Lahiri (Rabindra Bharati University)
 Dr. N. Misra (Visva Bharati University)
 Smt Sushilprova Verma (Chandigarh University)
 Sri Bhabagraghi Misra (Angul Science College)
 Prof. S. B. Pandey (U.P.)
 Dr. Savitri Sarin (Punjab)
 Sri Kamini Kumar Roy (Bangiya Sahitya Parishat)
 Sri Kamal Kothari (Rajasthan Sangeet Natak Akademy)
 Sri Sadhana Prosad Das Gupta (Sishu Sahitya Sangshad)

Smt Kalyani Ghosh (Calcutta)
 Sri D. P. Chatterjee (Corporation of Calcutta)
 Smt Anima Bose (Indo-American Society)
 Smt Ila Pal Chaudhury (Calcutta)
 Smt Dipti Gupta (Calcutta)
 Sri Niharajan Das (All Bengal Teachers' Association)
 Dr. K. K. Sen Gupta (Banga Sahitya Sammelan)
 Prof. Dhyaneshnarayan Chakravarty (Sanskrit Sahitya Parshat)
 Smt Minati Sen Gupta (Calcutta)
 Dr. P. K. Mahapatra (University of Calcutta)
 Sri Bhaskar Kumar Ray (Nabasakti Sanskriti Parishat)
 Dr. P. K. Bhowmick (University of Calcutta)
 Sri Priya Ranjan Sen (University of Calcutta)
 Smt Minakshi Roy (Calcutta)
 Dr. Kalyan Kumar Ganguli (University of Calcutta)

The following persons came earlier and left on or before the Conference :—

Dr. S. D. Chaurshi (N. M. Degree College, Gurdwar, M.P.).
 Sri Ajitnarayan Sing (Rastrabhasha Parishat, Patna, Bihar).
 Sri Durgashankar P. Sing 'Nath' of Dalaipur, Bihar.
 Dr. R. Sing (Imphal) Manipur.
 Prof. Dr. Heinz Mode of Halle, GDR.
 Prof. Dr. Dusan Zbavitel of Czechoslovakia.

The following persons were official delegates but could not adjust their programme with the Conference due to change of dates and other disadvantages :—

Sri Jaimalbhai Parmar and 5 others from Govt. of Gujarat
 Dr. Mazharul Islam (Rajsahi University, East Pakistan)
 Sri Suren Chakravarty (Rabindra Bharati University)
 Dr Praphulladutta Goswami (Guahati University)
 Dr. B. K. Barua (Gauhati University)*
 Mr. Branko Japundzic (Yugoslavia)
 Mr. Cedemil Veljacic (")
 Dr. K. D. Upadhyay (Degree College, Gyanpur, U.P.)
 Dr. Madan M. Goswami (Jadabpur University)
 Prof. Devipada Bhattacherjee (")
 Dr. Shyam Parmar (All India Radio)
 Mr. Masatoshi Konishi (Japan)
 Mr. Jacques Pouliquen (France)
 Dr. Edison Carneiro (Brazil)

*Dr. Barua breadth his last on 30. 3. 1964. He accepted his membership in the Syllabus Committee by a letter on 11.3. 1964.

The following attended the Conference as Observers :

Sri Chittaranjan Deb (Rabindra Bhavan, Santiniketan)
Dr. Nirmal Kumar Bhattacherjee, M. L. C.
Sri Norihiko Uchida (Japan)
Mrs. B. Rama Raju (Hyderabad)
Sri Srimati Tagore (Calcutta)
Prof. N. K. Chatterjee (Jaipuria College, Calcutta)
Smt Milada Ganguli (Calcutta)

Following are some extracts of letters from those who wanted to join in the Conference but circumstances not permitting them to do so :—

The Chairman of the Gujarat State Anthropological Society writes : “ We propose to send delegates to the Conference from Gujarat Branch”

Ambabhai J. Patel (M. S. University) writes “ I am interested to send a paper and to attend the Conference”
B. N. Shastri, Publication Board, Assam “ I intend to participate in the Conference.”

R. Alagappan (Annamalai Univeasity) “ I want to participate in your Conference.”

The Chairman, Maharastra State Folklore Committee writes : “ I write to say that as is seen from your subsequent telegram the dates of the Conference has been postponed up to 8th February, 1964. The Session of the Maharastra Legislative Council is however, scheduled to start on 13th February. In view of this and owing to some other pre-occupations I very much regret it would not be possible for me to attend the proposed Conference at Calcutta..... Incidentally, I may state for your information that our Committee will very shortly organise All Maharastra Folklore Conference.”

The Director of Bhartiya Nritya Kala Mandir, Patna writes : “ I would like to attend the Session as an observer.”

The Committe for Cultural Relations with the Foreign Countries of the USSR, Moscow writes “ We regret the inability of the Soviet organizations to send their Representative to the mentioned Conference. However, we would greatly appreciate if all materials of the Conference would be send to Committee.”

S. S. Chakravarty, Principal, Social Education Organisers’ Training Centre, Belur Math writes—“We will join your Conference as observer.”

Dr. W. Nolle of West Germany writes : “ I am looking forward to taking part in the forthcoming Conference.”

The Bhartiya Natya Sangh, New Delhi writes : “ Bhārtiya Natya Sangh intends to send one delegate to the Conference.”

Smt Dayamāta YSS, California, U.S.A. writes : "Thank you very much for your kind invitation to All India Folklore Conference. My extremely busy schedule while in India has been prevented me from accepting your invitation. My prayer and best wishes with love in God are with you and the delegates to this Conference during your convention. May god bless you."

Georges Fradier, Press Dvn. UNESCO, Paris—"No doubt you will be giving us further details later in the year about the International Folklore Conference to be held in Calcutta, and, particularly, a sort resume of its conclusions at the end of the meeting. Wishing you continued success "

Dr. W. Edson Richmound. Professor of English writes : "You certainly have my best wishes for the success of the Indian Folklore Conference. Certainly there is no part in the world more important for the study of folk narrative than India, and its study should be done by those people most closely connected with the culture rather than by those who can easily be misled by their own ignorane of local conditions.

Please rest assured that all of us at Indiana University will be happy to assist you in any way possible."

Marie C. Berger, Acting Chief Research Staff of U.S. Agency for International Development from Karachi writes : "We at the Research Staff of us AID Mission to Pakistan utilize the disciplines of social sciences in making analysis of dynamics of attitudinal and behavioral patterns of sociological Institutes of Pakistan. We feel that an exposure to contents of analysis of the folklore of this sub-continent may fall within the perveiew of our interest.

We would like to know more about the scope of this Conference and if possible, depute a member of our staff to attend the proceedings of the Conference".

Francis Lee Utley from the Ohio State University writes :—"Good luck in all your ventures."

S. N. Sinha, Education, L. S. G. & Agriculture Minister, Bihar, writes "I shall not be able to attend the Conference on the 8th owing to pre-occupations. However, I wish you all success".

S. K. Sahu, Minister, Cultural Affairs, Orissa "I am sorry to infrom you that because of pre-occupations in some urgent matters, it may not be possible for me to attend your Conference on the 8th February but all my good wishes is with you."

Prof. P. Chandarvaker—"I shall be glad to attend your Conference. Please also invite folklorists of Gujarat and Sourashtra as per the attached list."

Principal R. C. Mehta—"I wish to attend the All India Folklore Conference. Kindly write to Vice-Chancellor, M. S. University asking him to nominate me as a delegate."

Pandit Ganesh Chaubey from Motihari, Bihar, writes—"I shall try to join in the ensuing Conference. I am also enclosing

herewith a list of the scholars of Bihar who are working in this field for your inviting them direct."

Anath Saren from the village Chamtagra, Bankura, W.B., writes : "We very much wish to take part in the variety folk-cultural functions Kindly send us Rly concession form for our party."

Palligiti Natya Sangha (Cooch Behar) "We shall be extremely pleased if you allow us to demonstrate folk dances of North Bengal in your Conference."

Baul Lok Nritya Prachar Samittee (Cachar, Assam)—"We pray to you to kindly make room for us in your folk-cultural programmes."

Press Attaché, Rumanian Embassy writes—"I am glad to inform you that we are ready to participate in your exhibition".

Press Attaché, Polish Embassy writes—"We have got some large photographs of folk-dances of Poland and also folk-costumes from different regions of our country, which we wish to forward to you for display at your exhibition."

Secretary, Bezbarua Sahitya Parishad (Assam) writes—"We desire to send representatives to your Conference."

Secretary, Bhojpuri Sahitya Sangshad, Jamshedpur (Bihar)—"We the following five will attend in your Conference as delegates. Kindly send Rly concession form and arrange boarding and lodging."

Swami Ranganathananda of Ramkrishna Mission Institute of Culture writes—"I will be very busy with lecture tours outside Bengal and the concluding centenary functions in Calcutta. With love and best wishes."

The Secretary writes—"Bangiya Kabi Parishad should be pleased to find them attending your esteemed Conference."

Prof R. G Sani of Chhada (M.P.) writes "I am eager enough to attend the Folklore Conference. Kindly send two copies Rly concession form, one for me and the other for my friend."

Prof. Lila Gagoi of Sibsagar (Assam) writes—"I intend to attend your Conference. I shall be glad if you Kindly send me relevant informations."

Prof. Lucio Rodrigues (Goa)—"I will attend and give you all my help. I am trying to finalise a folk-dance troupe for your Conference. You will get reply direct from Panjim about the dance troupe."

Dr. Trilochan Pande—"I and my friends who know about your Conference like to attend and then we may get some time to discuss the matter in some detail."

Dr. Shyam Parmar—"I have noted the fresh dates for holding the All India Folklore Conference. I shall attend it on behalf of the All India Radio."

Dr. P. Machwe—"I will let you know whether I will* be

able to attend the Conference later, when I receive the Rly. concession form etc. from you . I will be sending a paper in English on "Folk element in Modern Indian Poetry."

Prof. C. K. Agarwal—"I like to attend and read a paper on "Folklore of Chhatishgarh."

Dr. K. D. Upadhyay—"I am reaching Calcutta of 31st January, 1964 by Amritasar Mail. (17.1.64).. I will advise you not to take risk of holding the Conference in the first week of February 1964...The Chief Minister who is the Chairman of the Reception Committee is awefully busy in maintaining law and order. I think he has no time at his disposal to look after the arrangements of the Conference. The Prime Minister who was to inaugurate the Conference is not keeping good health... Not minding the realities of the situation, if you hold the Conference at all, the attendance will be very poor...No delegate will like to come to Calcutta under these disturbed condition and risk his life. So I request you to postpone the Conference immediately." (22. 1. 1964.)

Dr. P. Goswami—"Myself and Dr. Barua to attend the Conference as University delegates. For various reasons I had to cancel my AIR reservation. I send my best wishes for the occasion".

D. Rangiya of Bharatiya Adimjati Sevak Sangh—"I will try to attend to your Conferenc if my health permits. My every best wishes for the success of your effort."

Smt Usha Bhagat from Prime Minister's House, New Delhi writers—May I join in the ensuing All India Folk lore Conference as a delegate ?

And many more such letters have been recorded.

PROGRAMME OF SESSION

The first All India Folklore Conference was held at Calcutta under the auspicious of the Indian Folklore Society from 8th to 10th February, 1964.

The Conference was inaugurated at 2-30 P.M. on Saturday, the 8th February, 1964 in Singhi Park, Calcutta with the opening song.

The Chairman of the Reception Committee, Sri Prafulla Chandra Sen was in Delhi to meet Central Ministers in connection with the disturbances in Calcutta and so he was absent. Sri Chittaranjan Chatterjee, Mayor of Calcutta and the First Vice-President of the Reception Committee welcomed the guests and delivered a short speech. Sri M. K. Mukherjee, Sheriff of Calcutta also delivered a welcome address.

In his inaugural address, Sri Rai Harendranath Chaudhury, Education Minister, West Bengal called upon the folklorists to conduct scientific research in relation to the problem of the day.



*The President and the
General Secretary.*

8th February 1964.

Smt Sophia Wadia delivered her Presidential Address on the utility of folklore research in India, emphasising the need for a

careful handling of this rich relics of Indian tradition and culture through measures of conservation and its utilization for the unity in diversity and bringing peace from nation to nation.

Professor Priyaranjan Sen delt with the academic side of folklore and he advocated for the establishment of a folklore institute with aims at research in an academic discipline.

Dr. K.K. Sen Gupta narrated the situation on which this Conference was held and regretted inconvenience caused to the guests, delegates, members and other well-wishers owing to disturbed situation.

Dr. B. Rama Raju explained the possibilities of folklore research in India and strongly felt an All India organization where ideas and thoughts of the scholars can be exchanged as also researchers of the country may be benefitted with the works already done by the scholars of the other side of the country.

Dr. M. Prokopec delivered his lecture on the Physical anthropology and Folklore.

Dr. J. C. Mukherjee, Treasurer, Reception Committee conveyed vote of thanks.

The next item for the day was folk cultural show. It started with the *Baul song* by Purnadas Baul and party. *Ranpa Bolan Dance* by Sudpur Bandhab Natya Sangha of the village Sudpur Dt. Burdwan was the next item for the day. Third item was the demonstration of the folksongs of different parts of India by Hemanga Biswas & party where he ventured to trace out the humanities in folksongs. Next item was *Gajan Dance* (a typical folk dance of Bengal). The concluding item for the day was "Mahuya" a folk dance drama (taken from the East Bengal Ballades ed. by Dr. D.C. Sen) by the Folk Entertainment Section of the Government of West Bengal. The function concluded at 10-45 P.M.

The next morning, 9th February, 1964, Sunday at 10-30 A.M. Dr. Ramesh Chandra Majumdar inaugurated the folklore & literature section. Smt Sophia Wadia was in the chair. The following papers were read in this Section :

1. Dr. Kunjabehari Das "The Plant in Oriya Folklore."
2. Dr. P.K. Maity "Historical elements in the folk literature of Bengal."
3. Dr. Trilochan Pandey "The concept of folklore : Its befitting Indian synonyme."
4. Sri S. K. Jain "The role of a Botanist in the Folklore Research."
5. Sri Somnath Dhar "Aspects of Folklore."

Dr. L. P. Vidyarthi made an extempore lecture on the approach of an Anthropologist to folklore study.

This meeting concluded at 12-30 with a vote of thanks to the Chair and to the participants.

The members and delegates met on Sunday at 2-30 P.M. in the folksong & dance committee session. Sri Saumyendranath Tagore inaugurated the Session. Smt Sophia Wadia was in the chair. The following papers were read :

1. Dr N. Misra "Oriya ballads and oral tradition."
2. Dr. B. Rama Raju "The mysticism in Telugu Folksongs"
3. Prof. Bhabagrihi Misra "A note on the elements of Mysticism in Oriya Folksongs"

Sri Kamal Kothari delivered a very fine and interesting lecture with the help of illustrations. The meeting concluded at 5 P.M. with the vote of thanks. Smt Wadia left for Bombay this evening to attend to some urgent works.

The folk cultural shows starts on Sunday at 6-30 P.M. with Naranarayan Institute's variety of folk dances.

The next item was Mr & Mrs Tim Printices' wonderful demonstration of American Folksongs. This was the main attraction of Sunday's folk cultural function.

Bratachari Kendriya Nayak Mandali came next with Raibeshe, Dhali, Pujari and Vrata Nritya. (Gurusaday Dutt introduced these typical dances of Bengal through Bratachari Movement).

Indo-American Society came next with American Square Dance. Burdwan Party performed *Panchali song* and Buddha-deb Roy & Party sung boat race songs of East Bengal. Sunday's folk cultural shows concluded with Israil Folk Dance by the Indo-American Society at 11 P. M.

Folk-art & craft Committee Session was due to be held at 10-30 A.M. Monday, the 10th February, 1964 which was cancelled due to some technical reason. But the delegates and scholars gathered to attend this section had some informal meeting and discussed with various problems of folk-arts & crafts.

The Concluding Session starts at 3 P.M. on the 10th February, 1964, Monday. Smt Ila Palchaudhury presided. In this Session seven resolutions were accepted which were duly proposed and seconded by the members and accepted by the Chairman. The Chairman of the meeting also announced the officers of the Soeitiy for 1964-66 in this meeting. Sri Sankar Sen Gupta, the General Secretary of the Society placed the report which was adopted. The financial position of the Conference is given seperately headed as 'The Statement of Accounts'. This Session terminated at 5-25 P.M. with vote of thanks to the Chair.

Monday's first item in the folk cultural show starts with Bangiya Sanskrit Sahitya Parishat's Drama "Mrichakatikam" of Sudrak at 6-30 P.M.

The next item was 'Tagore and Folksong' by the Baitanik groups.

The last item was 'Sabujsona' a folk dance drama on harvest conducted by Malay Gita Bithi.

There was an exhibition where besides exhibits on folk-arts and crafts, books, journals, cards, photographs on folk-life and others were exhibited. It was open to all.

The Conference concluded with the national Anthem.

RESOLUTIONS

The first resolution came from the chair which runs thus :

"Resolved that the institutions and organisations interested in different branches of folklore, sponsored or aided by the State or Central Governments or private, be requested to affiliate themselves to the Indian Folklore Society."

Resolved further that the Departments concerned of the State and Central Governments be requested to extend all help and co-operation to the Society for the furtherance of its cause."

The next resolution was moved by Dr. L. P. Vidyarthi, Head of the Department of Anthropology, Ranchi University and a delegate for the Conference. Dr. B. Rama Raju, Reader, Telugu, Osmania University, and a delegate of the Conference seconded it. The resolution runs thus :—

"Resolved that the University Grants Commission be requested to incorporate the teaching of folklore in the curriculum of the University education as a separate subject all over India."

Resolved further that till separate departments of folklore are created in different Universities of India, it may be taught as a part of the allied subjects like Anthropology, Sociology, Linguistics, Literature and History. A suitable syllabus be drafted by a Committee consisting of the following for the approval of the University Grants Commission. Another Committee be formed with the following persons for drafting a syllabus for folk-song, dance, drama and music.

Syllabus Sub-Committee

1. Dr. P. Machwe,
Sahitya Akadmi,
New Delhi.
2. Dr. B. K. Barua,
Dept. of Assamese, Assam)
Gauhati University.

Folksong, dance, & music Sub-Committee

1. Dr. Narayan Menon,
Sangeet Natak Akademi,
New Delhi.
2. Principal R. C. Mehta,
M. S. University,
Baroda.

- | | |
|--|---|
| 3. Dr. R. K. Mukherjee,
Department of Sociology,
Indian Statistical Institute
Calcutta. | 3. Dr. B. Rama Raju,
Dept. of Telugu
Osmania University, A.P. |
| 4. Dr. L. P. Vidyarthi,
Dept. of Anthropology,
Ranchi University, (Bihar) | 4. Sri Kamal Kothari,
Secretary, Rajasthan
Sangeet Natak Akademy. |
| 5. Dr. Sadhanchandra
Bhattacharya,
Faculty of Arts,
Rabindra Bharati University. | 5. Dr. Shyam Parmar,
All India Radio,
New Delhi. |
| 6. Dr. Kalyankumar Ganguli,
Dept. Ancient Indian
History & Culture,
Calcutta University | 6. Dr. Ramkrishna Lahiri,
Dept. of Folkdances,
Rabindra Bharati.

with power to co-opt. |

The third resolution was moved by Sankar Sen Gupta, General Secretary, Indian Folklore Society and it was seconded by Dr. P. K. Mahapatra of the University of Calcutta. The language of the resolution runs thus :

"Resolved that the Indian Folklore Society should immediately take up the work of preparing the bibliography of Indian Folklore and Folklorists.

It is further resolved that a Committee be formed for the purpose consisting of the following persons :—

Bibliography Sub-Committee

1. Dr. G. S. Satyendra, Agra University, (U.P.).
2. Smt Durga Bhagvat, Asiatic Society, Bombay.
3. Dr. B. H. Mehta, Tata Institute of Social Sciences, Bombay.
4. Dr. Nirmalendu Bhownick, Presidency College, Calcutta.
5. K. A. R. Krishnaswamy, Janapada Sahitya Akademy, Mysore.
6. Devipada Bhattacharyya, Jadabpore University, West Bengal.
7. K. P. Padmanabhan Tamby, Sri Chitralayam, Kerala.

with option to co-opt.

It is further resolved that the Committee should contact the persons and institutions working in this field in India and abroad and check up the errors and unrelated details for preparing an authentic bibliography. The Committee may be advised to contact and take help from different libraries and National Bibliography."

The fourth resolution was moved by S. K. Jain of the Botanical Survey of India and a delegate and was seconded by Prof. B. Misra of Angul Science College, Orissa. The following is the text of this resolution :—

"Resolved that the folklorists, socio-biologists and others be requested to collect specimens of plants related to the life and

culture of the indigenous people so that information about them be also preserved along with their material culture.

A Committee consisting of the following persons be formed to draft plans and implement the same :—

Plant Research Sub-Committee

1. Sri S. K. Jain, Botanical Survey of India, Calcutta.
2. Dr. P. K. Bhowmick, Department of Anthropology, University of Calcutta.
3. Sri S. G. Daftardar, Dept. of Social Welfare, Maharashtra.
4. Dr. K. L. Sahal, Birla Arts College, Pillani.
5. Dr. S. R. K. Chopra, Chandigarh University, Punjab.
6. Sri Bhabagraghi Misra, Angul Science College, Orissa.
with option to co-opt.

The fifth and the sixth resolutions came from the chair :—

“Resolved that the Society should make every effort to expand the commercial markets of arts and crafts products so that economic distress of the village folks is alleviated to a great extent.

A committee may be formed to undertake the work immediately with the help and co-operation of the Directorate of Industries of different States, Department of Tourism, All India Handicrafts Board, different Hotel Associations, Travel Agents and recognised Tourists’ guides.”

“Resolved that before the next General Session the Society shall organise some Seminars on different aspects of folklore. The subject-matter of the Seminars may be fixed by the General Secretary in consultation with the President, Vice-Presidents and other members of the Committee.”

The seventh resolution was moved by Dr. N. Misra of Visva-Bharati and was seconded by Nihar Ranjan Das of All Bengal Teachers’ Association which runs thus :—

“The All India Folklore Conference deeply resents the attitude shown by the Railway Board in refusing concessional Railway journey to the delegates to the Conference without assigning any reason and records its emphatic protests.

It is further resolved that copies of this resolution be sent to the Prime Minister and Minister for Railways for information.”

After thorough discussion all the resolutions were accepted unanimously.

MESSAGES AND GOOD WISHES

"You have my best wishes for the success of your Conference."

16. 11. 63.

S. Radhakrishnan
President of India.

"Thank you for your letter of the 8th May, 1963. I am afraid I shall have to disappoint you. Please leave me out. I wish your Conference all success. With kind regards,

29. 5. 1963.

Zakir Hussain
Vice-President of India.

"The Prime Minister (Sri Jawaharlal Nehru) sends his good wishes for the success of All India Folklore Conference which will be held at Calcutta from February 1 to 3, 1964.

25. 1. 1964.

P. N. Sahi
Private Secretary,
Prime Minister.

"Thank you for your letter dated 9th May, 1963. I am sorry it would not be possible for me to participate in your Conference. I, however, wish your function all success. With regards."

10. 6. 1963.

Lal Bahadur
Home Minister
(now the Prime Minister of India).

"I have received your letter dated 31st May, 1963. I am grateful for having asked me to attend to your Conference. I, however, regret my inability to accede to your request. With my best wishes for the success of your function."

7. 6. 1963.

K. L. Srimali
Education Minister of India.

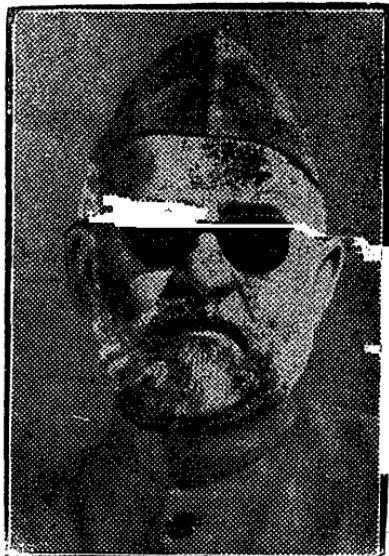
"Please refer your letter dated May 9, 1963 where you requested me to preside over the Folksong and Dance Committee Session of the All India Folklore Conference to be held in Calcutta in the last week of December 1963. I very much regret to inform you my inability to preside over the Committee asked for. However, you have all my good-wishes and support for the success of your Conference."

3. 11. 1963.

B. Gopalla Reddi
Information & Broadcasting
Minister of India.



*Dr. Sarvapalli Radhakrishnan
President of India.*



*Dr. Zakir Hussain
Vice-President of India.*



"It has given me great pleasure to know that you are organising an All India Folklore Conference in Calcutta. In our country we have a glorious heritage of a very rich culture in which folklore and folk culture has a very important place. Our country's basic unity, inspite of the outward diversity, is a great extent due to our folklore and folk culture.

I hope this Conference will encourage the collection and recording of our folklore. It is really heartening that we have started giving a serious thought to developing this important aspect of culture. I wish the Conference all success."

Mohanlal Sukhadia
Chief Minister, Rajasthan.

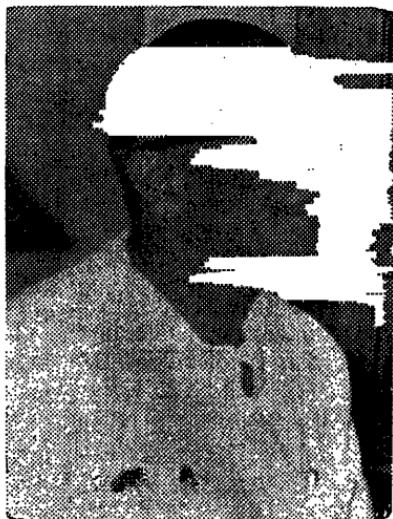
21. 1. 1964.

"In India we can very well feel proud of a composite culture in which have merged streams of different civilizations from time immemorial. As an ancient country, India has, therefore, a rich store-house of folklore and folk culture of different shades found in different parts of the country. Indian folklore, folk-songs, folk-dances, proverbs, riddles, superstitions, etc, afford remarkable evidence of the basic unity and integrity of Indian culture and provide ample scope for research. The conception of unity in diversity is amply illustrated in the composite culture of India. It can't be denied that there is the need for further enlarging the horizon of our knowledge regarding the folk culture of the country. We have also to teach our people that in spite of colourful diversity in our cultural outlook, the Indian people are one and indivisible.

Even during foreign rule, in India many individual workers and scholars of the East and West distinguished themselves by persistent and painstaking efforts at making our people conscious of the heritage of our folklore. Many of them did very important work in this direction by collecting and recording the relics of Indian tradition and culture, many of which were disappearing quickly.

I am happy to note that in the post-independence period, this spirit of research in folklore and folk culture has influenced the minds of our younger generation and a band of young enthusiastic scholars from different States of India have come together in the forum created by the 'Folklore', India's only national and international monthly on the subject, published from Calcutta. This journal has facilitated exchange of ideas among the folklorists, anthropologists, and other social scientists of the world. Quite a number of scholars are now carrying on researches on different aspects of folklore and some have already been awarded Doctorate degrees on folklore by different Universities for their valuable research.

It is indeed heartening to note that under the auspices of the 'Folklore', an All-India Folklore conference is going to be held



*Sri Prafulla Chandra Sen
Chief Minister, West Bengal.*



*Sri Mohanlal Sukhadia
Chief Minister, Rajasthan.*

in Calcutta. As the Chairman of the Reception Committee, I would appeal to the people of India to come forward and help the organisers in making the Calcutta Session of this Conference a grand success. This Conference, I hope, will also give fresh incentive to scholars and social workers to intensify their work of folklore."

5. 10. 1963.

Prafulla Chandra Sen
Chief Minister,
West Bengal.

"The word 'Folklore' coined by John Thomas, an English antiquarian in 1846, has come to the forefront in India for some years but the work could not progress in our country as it did in others. A good deal of materials of Indian folklore has disappeared on account of absence of scientific knowledge on the subject and protracted negligence.

Individual workers and scholars of the East and West like Sir George Grierson, W. Crook, J. H. Hutton, Lal Behari Day, Rabindranath Tagore, Abanindranath Tagore, Zaverchand Meghani, Dineshchandra Sen, Dakshinaranjan Mitra Majumder, Rahul Sankrityayan, Abdul Karim Sahitya Bisarad, Saratchandra Mitra, Saratchandra Roy, Shibratan Mitra, Gurusaday Dutt, Upendra Kishore Raychoudhury, Nishikanta Sen and others have distinguished themselves by their persistent and painstaking endeavour at making our people conscious and also by collecting and recording fastly dying relics of Indian tradition and culture.

It is, however, encouraging that a band of young enthusiastic scholars from different States of India have assembled under 'Folklore', India's only national and international monthly, which has facilitated exchange of ideas between the folklorists, anthropologists and other social scientists of the world.

Folklore of India has a special value and importance of its own. The tendency and the belief of the masses in supernaturalism and mysticism find a good deal of expression in Indian folk culture and literature. Indian folklore, folktales, folk songs, folk dances, proverbs, riddles, superstitions beliefs, etc. afford remarkable evidence of the basic unity and integrity of Indian culture, a knowledge and association with which may draw together and integrate the people of the country and these may amply contribute to the integrity and unitedness much needed today in the cravenly aggression and fears all have to face.

I, therefore, appeal to the people of India to come forward and join hands with the organisers in making the Calcutta Session of the All India Folklore Conference a grand success. I request the public for their generous help and cooperation. I request the cultured people of India to donate liberally, book advertisements in the Souvenir to be brought out in connection with the Conference and use the limited number of stalls to be

available to different Government Emporia, Dealers in folk art & craft materials and curios for the purpose of the business exhibition and thereby help a cause or movement."

4. 1. 1964.

Chittaranjan Chatterjee
Mayor of Calcutta.

What is Folklore ? Folklore is the knowledge and learning of the common people of a country which has formed a tradition. The antiquity of a country is proved by the maintenance of tradition and culture of the people of the country. We hear of Folklore as a common usage, but this is a technical word and I feel that due sanctity be given to this term. Folklore is not confined only in folk dances, folksongs and folk tales, but the entire tradition of a country is reflected in the folklore.

India is rich in tradition, culture and archaeology. The art, particularly the ancient art, placed India in the forefront of the civilized countries of the world.

From the beginning of civilization folklore has developed on the soil of India. The early paintings and sculptures contribute vastly to the rich tradition which has turned into folklore gradually. The universal tie between the countries of the world can be tightened through the demonstration of folklore in different lands in spite of diversity in form. There is one common thing in the entire culture of the world and thorough study of folklore in different countries will help largely to create universal fraternity. Music, art and dance have uniformity throughout the world. In the present juncture of the world situation when each nation is bent upon to find diversity, I feel the demonstration of folklore of various countries of the world on a common platform will bring forth a good understanding and will contribute a lot to the establishment of 'One World.'

Calcutta, having its rich culture and tradition, is the most suitable place for the holding of Folklore Conference and I am sure the ensuing meeting will prove a great success.

This Conference will afford the opportunity to the delegates and people of Calcutta to witness demonstrations of folklore of different regions of India and I feel this will have a great value not only from the point of entertainment but from the point of integration also.

I appeal to the people of India, particularly to the people of Calcutta, for taking part in the Folklore Conference and helping the organisers to make it successful."

6. 1. 1964.

M. K. Mukherjee
Sheriff of Calcutta.

"The Defence Minister has asked me to thank you for your kind invitation and to say that due to his numerous commitments here (New Delhi), it will not be possible for him to accede to your request. He, however, wishes your Conference all success."

30. 5. 1963.

R. D. Pradhan,
Private Secretary
to the Minister of Defence.

"The Governor desired me to convey to you her good wishes on the occasion."

6. 2. 1964.

S. K. Mukherjee,
Secretary to the Governor,
West Bengal.

"Smt Indira Gandhi sends her good wishes for the success of All India Folklore Conference."

24. 1. 1964.

Durga Bhagat
Private Secretary
to Smt Indira Gandhi.

*For want of space all the other numerous greetings,
messages & appeals could not be reproduced here.*

THE SCOPE OF ALL-INDIA FOLKLORE CONFERENCE

The common ground of meeting people is the folkway. Folklore research in India suffers in unity, as individual workers and scholars have distinguished themselves by their collection, preservation and selection of works. The object of the ensuing Conference is to make an effort to unite our researchers and workers in an organisation.

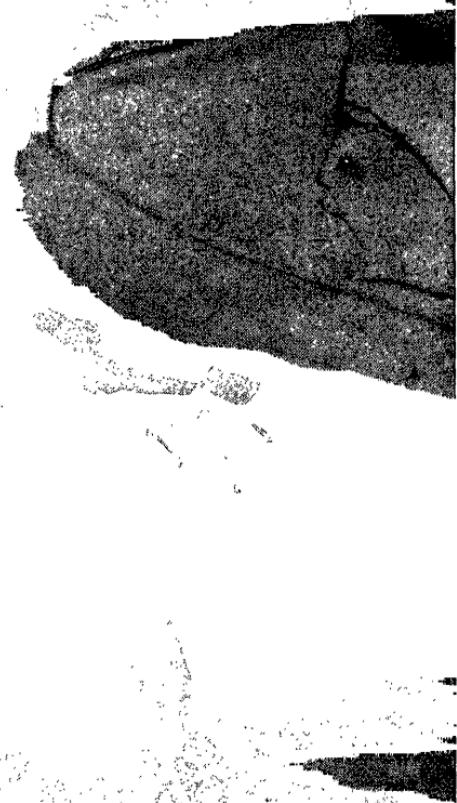
As a means of fostering better understanding and friendliness amongst people, the value of folklore is inestimable. The Conference will discuss this aspect in all its details and make recommendations.

The problems of folklore research in India, problems of folksongs and popular songs, problems of folk-dances, costumes and instruments are to be dealt with and course of action to be taken may also be considered by the scholars and experts.

Despite rapid industrialisation of our country, scope of unemployment of our growing population is necessarily limited in such a vast country. Revitalizing the folk-arts and crafts and to extend their markets wherever possible will lessen the strains on the rural population. Foreign exchange can be earned through folksong and dance troupes, sale proceeds of records, costumes, instruments, and the kindred materials which need proper cultivation. The Conference will make recommendations on the procedure of work to be taken up in this regard.

The scope, to put in a nutshell, are : (1) to build up an organisation where researches can be carried out properly through an academic discipline, (ii) to utilise the collection of folklore materials for re-writing history, to increase the stock of words, to enrich literature, to judge the social and economic conditions of the people through rituals, legends, religions and ceremonies, sayings, tales, proverbs, riddles etc., to realise the sense of beauty and joyousness of the folk people through songs, dances, dramas and to understand their artistic sense and aesthetic values, (iii) to relieve the folk artisans from starvation and economic disadvantage, (iv) to save the folk-artists and musicians from extinction and to relieve their worries caused by crisis, (v) to encourage story-telling, to collect specimens and to help to solve village disputes and creatively utilise their leisures, (vi) to explore the commercial side of it for earning foreign exchange and to flow money to the village homes for increasing their standard of living—all these things will be under deliberation of the Conference and proper recommendations will be made on every aspect of it.

Mr & Mrs Tim Prentice discussing with the General Secretary of IFS on 9th February, 1964 at the end of their demonstration.



REPORT OF THE GENERAL SECRETARY

Early History : The Indian Folklore Society was formally constituted in November, 1957. The present Indian Folklore Society were elected in the All India Folklore Conference held in Calcutta from 8th to 10th February, 1964. A detailed account of this Conference is outlined separately. However, I propose to put on record attempts made earlier to organise this body.

It was on January 29, 1956 that some workers of Folklore assembled in an informal meeting at 3, British Indian Street, Calcutta to form a Society. They were encouraged by some folklore workers and scholars of Calcutta. The main idea of constituting the Society was to collect, record, select, classify and make use of folklore materials for the welfare of the nation. This Committee organised some programmes of talks and discussions on matters of interest to members.

The membership of the Society is divided into seven categories : (a) Founder Members (b) Regular Members (c) Life Members (d) Patron Members (e) Student Members (f) Artisan & Player Members and (g) Husband and wife members. All the members enjoy the benefit of joining functions, entitled to vote, see accounts, shall be able to use the Library and Museum on their establishment, shall get 25% discount on all publications of the Society, shall also be provided 25% discount on any folk cultural functions organised by the Society for the public.

The strength of the IFS depends upon its members. We had a target of 5000 members. Those who have already become members should keep on membership and those who have not yet enrolled should do so.

Would I be permitted to point out to you that unless you come forward with a missionary zeal and co-operating spirit for the cause which you love, our progress may not have the desired speed. You might have noticed that for want of adequate fund a great many project of ours had to stop.

However, it will be appropriate for us to place on record our appreciation of the efforts of all those who worked for the promotion and sustenance of the idea of establishing this Society. Our thanks go to L. N. Sahu of the Savant of India Society, Cuttack, Orissa who was elected as the first President of the *ad hoc* Committee of the IFS formed on 19th November, 1957 at a meeting of the Founder Members. The following was the *ad hoc* Committee :

Ad hoc Committee

President : L. N. Sahu (Later Padma Shri)
Secretary : Sankar Sen Gupta

Members : Krishna Dhar, G. N. Sen, Ranjankumar Das, Smt Kalyani Ghosh, Ranjit Kr. Sen, Niharranjan Das, Smt Minati Sen.

But in the absense of any clear-cut assignment of its functions no progress was made by this Committee. It, of course, facilitated the process to form the All India body of the Society for the next term.

Draft Constitution

A draft constitution of IFS was framed, letter-heads etc. printed, contacts were established with various folklore researchers, and workers and an attempt was made to prepare a bibliography of the Indian Folklore and Folklorists.

The continued co-operation and encouragement of the journal "Folklore" has been inspiration to us which we should, in all fairness, place on record. On November 22, 1959 the following All India body of IFS was formed in accordance with the Memorandum of Association :

Officers for 1960-1962

President	:	Dr. M. L. Roy-Chaudhury, Head of the Department of Islamic History & Culture, University of Calcutta.
Vice-Presidents	:	L. N. Sahu (Orissa), (Savant of India Society, Padma Shri), Dr. K. D. Upadhyaya (U. P.) Smt Durga Bhagvat (Maharastra), Dr. Praphulladatta Goswami, Gauhati University (Assam), Manmatha Ray, Dramatist (West Bengal).
General Secretary	:	Sankar Sen Gupta, Editor 'Folklore'.
Asst. Genl. Secretary	:	Brajendrachandra Bhattacherjee (Gobardanga Hindu College).
Treasurer	:	Satindramohan Mukherjee (Advocate).
Members	:	Dr. Asutosh Bhattacherjee (Calcutta University), Dr. Kunjabihari Das (Visva-Bharati University) R.C.Mehta (M. S. University), Dr. Upendra Chandra Bhattacharjee (<i>Women's College, Calcutta</i>), B.K. Roy-Barman (Later D. Phil, <i>Cultural, Research Officer, W. B.</i>), Dr. Rathindranath Roy (<i>Manindra Chandra College, Calcutta</i>) Ganesh Chaubey (Bihar), Sunayani Devi (Calcutta), Pushkar Chandervaker (Gujarat) Niharranjan

Das (*ABTA Calcutta*) and others are to be filled up by the General Secretary.

IFS has no official organ. "Folklore" serves their purpose well. It is decided that IFS has no immediate plan to bring out a journal but it will publish a Souvenir at the time of the Conference besides the proceedings.

27. 2. 1960.

1960 :

The General Secretary is pleased to report :

The meeting of IFS was held on 25th February at Calcutta where several points were raised and discussed. Dr. M. L. Roy Chaudhury was in the chair.

IFS organised some meetings and discussions on matters of folkloristic research in India. IFS also undertook a Pilot Survey on the problems of working women (both married and unmarried). The questionnaire forms were prepared and distributed, which contain 22 and 21 questions respectively, through different channels but the works did not progress.

Membership Drive

Soon after its inception the IFS embarked upon a campaign of reaching every folklore scholars and workers in the country with a request to enroll himself/herself as a member of IFS. Heads of the Departments of Anthropology, Sociology, Literature, Ancient History & Culture, Archaeology, Linguistics and others were requested to furnish us with list of their old graduates and present workers. Similarly, Secretaries of the kindred organisations were contacted for lists of their members. Folk-singers and dance-troupes were contacted for the purpose. Enrolment forms were sent to all those whose names were made available to us through various channels. About 720 forms were sent. By November, 1963 we had 121 paid members and about 300 others wrote to assure us of their intention to become members. About 29 forms we received, duly filled in, without accompanying membership fees.

Bibliography

It was decided to publish bibliography of Indian Folklore and Folklorists. All India Folk Culture Research Institute prepared a form which was distributed by us. About 51 forms were distributed from our office to different places, out of which only 24 forms we received back duly filled in. These forms were distributed on request from the persons who contacted us for such forms after coming across

the news in the newspapers of Calcutta. All the forms were directed to Allahabad (U.P.) but that book has not yet been published so occasionally we receive queries about that work. [It is to be noted in this connection that Dr. E. C. Kirkland of the University of Florida had meantime undertook the research work of preparing the bibliography of Indian Folklore as a Ford Foundation Research Scholar. He came to India and solicited our help. The General Secretary of IFS rendered all possible co-operation and help while Dr. Kirkland was in Calcutta which he has acknowledged going back to America by a letter.]

Constitution

The draft constitution was accepted on October 5, by IFS at a meeting in Sarat Banerjee Road residence of our President Dr. M. L. Roy Chaudhury where Dr. Roy Chaudhury was in the Chair. The Founder Members of the IFS approved the Memorandum of Association. The present officers were elected in accordance with this Memorandum.

General Secretary's tour

As desired by IFS Sankar Sen Gupta paid visits to some villages in the districts of Bankura, Nadia, 24-Parganas and Hooghly for a period from March 10 to 17th but for want of adequate fund the Society could not undertake the field works as per his recommendations. However, he could gather some enthusiastic workers in some part of the Western and Northern Bengal.

A meeting of the IFS was held March 26, when the formation of the following sub-Committees were discussed : (i) Folksong & Dance Sub-Committee (ii) Folk-art, craft & photography Sub-Committee & (iii) Folklore & literature Sub-Committee.

In the meeting on 30th April, at 172/36, Lower Circular Road, Calcutta it was decided that the State and Union Governments be approached for grants-in-aid to IFS for carrying on their projects. On Society's request for grants the State Government wanted a detailed plan which was duly supplied but no action has yet been taken on it.

November 20, a meeting at 3, British Indian Street, Calcutta. Sankar Sen Gupta read his paper "An approach to folklore research in India". Nihar Ranjan Das was in the chair. (This paper appeared in the Souvenir of AIFC first and then it was reproduced to the book "Studies in Indian Folk Culture" edited by Sen Gupta & Upadhyaya).

15. 1. 1961.

1961 :

The Genlrl Secretary is pleased to report :

From January 3rd to 19th Sankar Sen Gupta toured

Ranaghat, Dhubulia, Chakda and other places in West Bengal to collect folklore materials etc. and went to the village Ghola Via Gangnapur, Dt. Nadia to meet Baikunthanath Das (who was associated with Late Kedar Majumder. His help was sought to compile the life sketch of Kedar Majumdar in the 'Folklorists of Bengal' series. Das breathed his last in 81 sometime in 1962) for the collection of some rare materials.

February 25—A meeting was organised by the IFS at Brahmapur, Dt. 24-Paragans. The question of membership drive of the IFS was the subject matter of discussion in this meeting.

On March 29—A meeting was organised at 1, Gomes Lane, Calcutta. Nihar Ranjan Das delivered a lecture on "Folk-songs of Noakhali (East Pakistan)." Sankar Sen Gupta was in the Chair.

Folk-festival Calendar

April 9—A meeting of the founder members of IFS was held at Shanti Bhavan, 172/36, Lower Circular Road when Sankar Sen Gupta suggested to start immediate works for the preparation of a folk-festival calendar. He explained its utility. This meeting was organised by Kalyani Ghosh. Members present appreciated very much the idea of a folk-festival calendar.

Folklorists of Bengal

In this meeting the question of writing the short life sketches of the Folklorists of Bengal was also discussed and a decision was taken to compile life sketches of the "Folklorists of Bengal" in 3 volumes in the first plan. Each volume will consist of 8 life sketches together with available bibliography. Sankar Sen Gupta undertook the job himself.

August 15—At a meeting at Nabasakti Sanskriti Parishat, Sankar Sen Gupta read a paper on "Rabindranath and the Folk-literature" as per arrangement. This article appeared in "Folklore", Vol. II, No. 4, April, 1963 pp. 132-152 (It has also been included in the book entitled "Folklorists of Bengal").

September 5—Nabasakti Sanskriti Parishat organised another meeting at its office at 123, Lower Circular Road, Calcutta where Sankar Sen Gupta read a paper on "Bankimchandra's use of Folkloristic materials in his Novels" being specially invited. (This paper also appeared in "Kalyani" Vol. V, No. 5, March, 1962 p. 257-273 as "Bankimchandraer Pallipriti".)

At a meeting of the IFS on October 12, Sankar Sen Gupta was elected as a delegate for Ujjain Conference and he attended the Conference in December 1961. From Ujjain he toured Bombay and Poona for the works of the Indian Folklore Society.

December 30—Sankar Sen Gupta joined a meeting organised

by the Elphinstone College, Bombay. Prof. I. K. Pandey, Head of the Deptt. of Hindi was in the Chair. Sen Gupta was the Chief Guest and Prof. S. D. Misra and others were speakers. Sen Gupta reported to the members present details about the Ujjain Conference and described to them the activities of IFS.

Folk-films.

22nd September—There was a meeting at 3, British Indian Street, Calcutta. Prof. Dhyaneshnarayan Chakravorty was in the Chair. At this meeting Manmatha Ray was the guest-in-chief. Ray stressed the necessity of folk-films. He informed that when he was with the Directorate of Publicity, Government of West Bengal, he produced some eight folk-films. Ray said there are huge scope for producing such folk-films.

Resolutions :

The following resolutions were passed by IFS up to December 1961 and recorded :

1. "The meeting of the IFS resolved that an Institute be formed in a central position in Calcutta. The Corporation of Calcutta and the Calcutta Improvement Trust be requested for donating a plot of land for the purpose of this public and most useful works. The State and the Government of India may also be approached for their grants-in-aid for the purpose of purchasing the scientific materials and apparatus."

(On our appeal for a plot of land we have been informed by the Calcutta Improvement Trust that they have no such provision by which they can make a gift of a plot of land. The reply of the Corporation of Calcutta are yet to come.)

2. "It is resolved that IFS should have its own museum and library. The members and sympathisers are requested to donate such articles to the General Secretary. Every donor of either cash or kind should be provided with the official receipt. The Society congratulated Sankar Sen Gupta, the founder of the Society, on his untiring efforts in establishing a systematic study on folklore in India."

3. "It is resolved that a calendar of folk-festival be prepared with the help and co-operation of the Village Panchait, Police Stations, Gram Sevaks, Social Welfare Organisations and other village and Communal Organisations and Institutions. This folk festival calendar is essential for extensive field work."

All the resolutions were duly proposed and seconded.

23. 1. 1962.

1962 :

The General Secretary is pleased to report that the society

has gone through another eventful year of its existence. Its activities in the year under review were as follows :—

Folk-song and dance federation

The workers and researchers while working in the vast field of folklore felt the necessity of a folk-song and dance federation. Their feelings were focussed in an editorial in "Folklore", July-August, Vol. II, No 4, 1961, where an outline of procedure leading to formation of such an organisation appeared. Upon this, interested readers wrote to the editor, requesting him to draw a detailed scheme. In compliance, the editor of "Folklore" contributed "A Proposal : Folk-song and Dance Federation" in January, 1962 issue of "Folklore".

In February and March, 1962, letters were written to different interested and eminent persons, forwarding the above two issues of 'Folklore' and soliciting their help for establishing the federation.

Kamaladevi Chattopadhyay, Chairman, All-India Handicrafts Board, Government of India, instructed us to contact (i) Sangeet Natak Akademy and (ii) Lok Kala Mancha of New Delhi for their help by a letter dated 5. 4. 1962.

Inam Rahaman, Secretary, Indian Council for Cultural Relations, wrote on March 19, 1962 : "the proposal outlined in the journal is certainly worth consideration."

The Officer on Special duty, Ministry of Scientific Research and Cultural Affairs, Government of India, suggested to contact (Vide Memo No. F. 3-4/62. C 4 ; dated 30. 4. 62) Sangeet Natak Akademy, New Delhi, which is the competent institution to help the cause of such a federation.

The Society followed all such suggestions. Many other organisations and reputed persons suggested us various ways and means in their replies to our letters. But almost all the suggestions were identical. On our approach to Sri Atulya Ghosh, his P.A. wrote on April 3, 1962—"I am directed to acknowledge receipt of your letter dated 15th February, 1962 and to convey his thanks for the same." No satisfactory work had yet been done nor had anybody offered any definite proposal for the formation of the federation. No doubt, Dr. B. C. Roy, the then Chief Minister of West Bengal, took the issue seriously. He was kind enough to call Sankar Sen Gupta, the mover of the proposal, for an interview on 17th April, 1962, in the room of the Chief Minister at Writers' Buildings to consider the scheme. At this meeting the following persons were also invited :

(1) Pankaj Mullick, Folk Entertainment Centre (who was absent) (2) D. Majumdar, Director, Tribal Welfare, Government of West Bengal, (3) P. S. Mathur, Director of Publicity, Government of West Bengal (4) Mani Bardhan, folk-dancer, (5) Aparash Lahiri, folk-singer, (6) K. P. Sen of Rabindra

Bharati University. Prior to this meeting the mover was requested by P. S. Mathur, Director of Publicity to submit to Dr. Roy a revised Memorandum on the basis of which the discussion with Dr. Roy could progress. In compliance, a revised Memorandum was prepared and submitted to Dr. Roy on 11th April, 1962. At the conclusion of the meeting Dr. Roy asked K. P. Sen to arrange another meeting with him, which could not unfortunately be held owing to K. P. Sen's delay and also to the sudden demise of Dr. Roy on the 1st July, 1962. No further progress can be reported in this matter.

Condolence

The society issued the following statement in the press :—

"The folklorists of Bengal have lost in Dr. Roy a real patron and a lover of folk culture of Bengal. An institution for promotion of folk culture in Bengal was to be organised under the patronage of Dr. Roy. Dr. Roy met and discussed the generalities with us. When a proposal for a Folklore Institute was in progress under his guidance, his demise has left the folklorists and others stunned in the midstream. With our countrymen we mourn his loss and miss his leadership.

We look forward to the day when his able successor will take up this unfinished programme of work of Dr. Roy and see his way for materialising such an Institute, which is a long-felt need."

Chief Minister, Sri P. C. Sen have kindly taken note of Society's condolence over the late lamented Dr. Roy.

The Society also recorded the death of A.A.D. Luiz, author of 'Tribes of Kerala' and a member of Central Tribal Advisory Board on 27th January. Dr. Charuchandra Das Gupta, Principal, Darjeeling Govt. College, passed away on the 23rd June, and Dr. Makhanlal Roy Chaudhury, Head of the Dept. of Islamic History & Culture, University of Calcutta and former President of the Indian Folklore Society, on the 28th June. Dr. Das Gupta and Dr. Roy Chaudhury were noted folklorists and scholars and were contributors to 'Folklore'. The IFS took their death to heart and conveyed its condolence to the bereaved families.

A Seminar : Project

Meantime, the society wanted to hold a seminar on the problems of folklore study in India. Prior to this, Indian Folklore Society reopened the survey work in collaboration with 'Folklore', English monthly Journal, and 'Kalyani', a Bengali monthly Journal, on 'the problems of the working women in India' which is in progress now.

It is to be noted in this connection that the work in this respect started in 1960 which did not progress. It was reviewed again in April, 1962 and it is a pleasure to report that it has

been possible to undertake it again. When this project will be concluded, the next project to be taken up, it is settled, is the survey on the problems of the rural women and then an exhaustive study on culture change is also in our projects.

Our assistance to Folklorists abroad

It is a great pleasure to state that besides Indian researchers, foreign scholars interested in folklore study sought our assistance. Amongst them (i) Dr. Heinz Mode, Director of Oriental Archaeology, Halle, G.D.R, (ii) Dr. Dusan Zbavitel, Professor of Indology, Oriental Institute, Praha, Czechoslovakia, (iii) Dr. E. C. Kirkland, Professor of English, University, of Florida, U. S. A. and (iv) Dr. R. M. Dorson, Professor of History and Chairman, Folklore Programme, Indiana University Bloomington, U.S.A. who are working on (i) Folktales of Bengal (ii) Folk ballads of Bengal, (iii) Bibliography of Indian folklore and (iv) Foundation of the Asian Folklore Society respectively. All the above scholars wanted our co-operation for various informations, for the publication of their research papers and other works. We helped them in our humble way. They appreciated our assistance which can be ascertained from the following remarks :—

Prof. Dusan Zbavitel said, "I gratefully acknowledge your and other's help for my research work. I also hope, you will be able to fill up the gap in unifying Indian folklorists in an Institute which is an urgent need for India for the proper appreciation of the subject."

Prof. Kirkland wrote, "Let me thank you for all your kindness and assistance for preparing the bibliography of Indian folklore."

Dr. Duncan Emrich, founder-General Secretary, Indo-American Society and a renowned folklorist of America, praised our work heartily.

Our association with other organisations

As usual, the Society was invited to join the deliberations of All-India Folk Culture Research Institute, Allahabad (U.P.) Sankar Sen Gupta represented the Society. He has been a member of the Executive Committee since the inception of the Institute in 1958 till date.

Since 1960 he has also been a member of the Executive Committee of the All-India Folk Arts Committee, Roorki from the date of its establishment.

Meetings

The Society had the following features of activity during 1962 :—

23rd January

Folk song and dance Federation
(Discussion) Sankar Sen Gupta.

27 February	Rabindranath and Baul song (Demonstration) Buddhadev Roy.
8th April	Indian Folk dances
8th May	Meeting with Mr. Ricky Holden, an American Folk dancer.
21st June	Folksongs of Bengal (Demonstration) Amar Paul.
9th July	Lal Behari Day(Folklorists of Bengal series—Discussion) Sankar Sen Gupta.
15th August	Folklore of the Lodhas (Discussion) Dr. P. K. Bhowmick.
5th January, 1963	Folklore of Noakhali a district of East Pakistan Nihar Ranjan Das. Bibliography on Indian Folklore Dr. E. C. Kirkland. (This speech was due in December but owing to some unavoidable reason this date was shifted to the first week of January. It should be noted in this connection that on account of his sudden illness Dr. Kirkland could not attend this meeting. His wife Mrs Kirkland spoke on his behalf).

A seminar on the problems on folklore study due to be held in December had to be cancelled because of border trouble.

Our Appeal

We have continuously been handicapped for want of adequate funds. Our only source of income is the membership fee which is Rs. 24.00 per year. The members are very shy in payment of their dues. Therefore the need is felt for creating a permanent fund to overcome the difficulties.

The General Secretary regrets to report that many of the members show great apathy towards the activities of the Society which can be observed by a cursory glance at the list of members in default of their subscriptions. The result is that, to meet the establishment charges the General Secretary had to incur some loan. The Society do not receive any grant from Central or from the State Governments, neither it received any donation from any source so far, nor it has any asset. In the circumstances, unless the members come forward with active interest, pay their dues, try to create assets and funds how it will be possible to implement its objects ?

Immediate requirements

The Society needs an office of its own with space for library and museum. It is, at present, housed in the office of "Fol-k

lore". For want of accommodation the Society has been unable to organise its library and museum.

The Society is in need of some scientific apparatuses, namely, at least, two tape-recorders, two cameras, two film projectors and the like urgent materials together with some important scientific and technical books. There is also the need for an Institute from where we can educate the field workers. Stipends etc. are also to be needed for the field workers. The Society should take up the responsibility for finding out the make of livelihood of the village bards, encourage folk artisans and their industries. These are the most essential and preliminary works which the Society should undertake immediately for these people who are the torch-bearers of the Indian tradition and culture, or they will perish due to the current industrialization and economic crisis.

The Society solicit unreserved co-operation from its members and friends for the progress and developments.

Our sincere thanks are due to

The society is indebted to "Folklore" for publishing many articles on its request. On the request of the society Folklore has published Mr David Kopf's bibliographical notes on Sufism in its the February and March, Vol. III, Nos. 2 and 3 issues for which the Society offers its sincerest thanks to 'Folklore'.

Resolutions :

The following resolutions were adopted in 1962 :—

1. "It is resolved that due to the border disturbances, the Seminar on the problems of Folklore Research in India may be postponed. If the position is improved next year IFS should try to organise an all India Folklore Conference at Calcutta. Sankar Sen Gupta is empowered to arrange things."

2. "It is resolved that along with the Jawans and the leaders of the country the IFS offers its full-fledged services to the Government of India for any possible help and work that are needed from it. The IFS directs all its members and associates to donate in cash or kind to the Defence fund and blood to the Blood Bank to meet the challenge of the day.

The IFS is pleased to note the generosity of its General Secretary for offering free space of "Folklore" and "Kalyani" to the Government of India for Defence propaganda in response to the request of the Minister-in-charge, Information & Broadcasting, India, Dr. B. Gopalla Reddi (who is also a member of the Advisory Council of IFS) and congratulates him for his gesture."

(Besides donation in cash, the members of IFS donated books, journals etc. in response to the call of the IFS.)

Resolutions were duly proposed and seconded by the members and recorded.

26. 1. 1963.

1963 :

It is a pleasure to report to you that however it has been possible to convene this Conference in Calcutta in such a troubled time when the country witnessed some unhappy incidents.

Since February 1963 we started working for this Conference. A Reception Committee was formed with Sri P.C. Sen, Chief Minister of West Bengal, as its Chairman. Sri P. C. Sen, Sri Mohanlal Sukhadia, Chief Minister, Rajasthan, Sri C. R. Chatterjee, Mayor of Calcutta and Sri M. K. Mukherjee, Sheriff of Calcutta issued different appeals to the people to make this Conference a success which we record with pleasure. The Reception Committee was considerably benefitted from its Chairman, Sri P. C. Sen.

Activities in the year

Since the beginning of 1963 IFS had several dozen of meetings out of which we mention the followings :

January 26—The General Secretary placed yearly report for 1962, which was passed unanimously.

The Society records with sorrow the death of Padma Shri L. N. Sahu of Cuttack (Orissa), Vice-President of the Indian Folklore Society, and the President of the *Ad hoc* Committee of IFS on 18th January and pays its homage to the departed soul. Sri Manmatha Ray, the Vice-President of IFS was in the chair.

The decision for organising All-India Folklore Conference is taken in the meeting on 30th January and it is decided to call another meeting on 2nd February, to discuss the matter.

February 2—The decision is taken to organise the All-India Folklore Conference at Calcutta in December which should be of international character. The decision is taken to approach the Industrialists and other wealthy persons for their help to raise funds. A list of 39 Industrialists was prepared. The meeting also suggested its General Secretary to approach the State and Union Governments for grants-in-aid and to seek other forms of help from them for the Conference. Nihar Ranjan Das was in the Chair. To meet the day to day expenditure the meeting authorised its General Secretary to take some short term loan without any interest from members, well-wishers and sympathisers.

March 9—It was decided in the meeting of the Society at 5 p.m. to print receipt books, letter heads etc., delegate cards, patron cards and the pro-forma for the same were approved.

The meeting also recorded with sorrow the death of Dr. Rajendra Prasad, the first President of the Republic of India, who was all the time sympathetic to our work and sent its condolence to his bereaved family. Sankar Sen Gupta was in the Chair.

April 4—At a meeting at 49, Cornwallis Street at 8 p.m. the draft of Cir. 3/V/1963 and other manuscripts were approved.



Sri P. C. Sen, Chief Minister, W. B. and the Chairman of the Reception Committee addressing the Members.
Sri Sankar Sen Gupia, Smt. Anima Bose, Sri Sailadevi Birla, Sri R. K. Bhunalka are also seen in the Photo.

The circular was cyclostyled on May 25 and was circulated to different organisations and persons (Some details about this circular come later).

May 3—At a meeting at 11 a.m at 3, British Indian Street Calcutta, a draft of a handout was approved and the scope of the Conference was discussed. It was decided to convene the Conference at Academy of Fine Arts Building. Sankar Sen Gupta contacted the President, Academy of Fine Arts who was glad to spare the entire building for 3 days from 8, 9 and 10th December, 1963 at a modified rate. She also assured her co-operation for the success of the Conference.

June 29—In accordance with the decision of the meeting several contacts were established. Folklorists and anthropologists all over the world responded favourably. On our contact for donation we received a sum of Rs. 500 on June, 10 from Sri B. M. Birla who was the first donor for the Conference.

Sri Duleep Matthai, Executive Assistant to J.R.D. Tata wrote, "On behalf of Mr J. R. D. Tata, I am writing to thank you for your letter of the 20th June. Unfortunately, calls on the Tata charities are considerable and with the new measures of taxation introduced in the last budget, the Tata Trusts which are normally responsible for considering requests such as one put forward in your letter have been compelled to severely curtail their response to request for financial assistance. I regret, therefore, that for reasons I have explained, Mr Tata is unable to respond to your appeal."

Sri L.C. Jain informs on 29th August, "Thanks for your letter of 20th August. Sri S. P. Jain is exceedingly busy these days. I hope he will find time to look into this matter at his convenience and decide favourably."

All these and the letters of others were placed before the meeting. A decision was taken to contact other wealthy persons for raising funds.

In another meeting on July 3, Sankar Sen Gupta placed the progress Report. Decision was taken to form a strong Reception Committee with the Chief Minister as its Chairman. The Chief Minister was contacted and he ultimately agreed to accept the post.

To minimise the cost, it was from the beginning decided to convene the Conference at a suitable hall. So the venue was settled at the Academy of Fine Arts, and the dates were on 8, 9 and 10 December, '63. But being approached by the delegates and other well-wishers, the dates of the Conference were shifted at the end of December, 1963. But the Academy Hall previously fixed as a venue of the Conference, not being available in the last week of December owing to pre-occupation, it was decided to hold the Conference at the Hindi High School. Sri L.N. Birla, Secretary of Hindi High School was approached through Santosh

Mukherjee of Public Relations Department, Birla Bros. Ltd. Calcutta on September 9 for the purpose. You will be glad to know that our request was honoured and Santosh Babu was taken in a Sub-Committee this time when he also assured so many things.

At the meeting of the Reception Committee at Writers' Buildings, Calcutta under the presidency of Sri P. C. Sen it was again decided to hold this Conference at Ranji Stadium, Eden Gardens. The background for changing venue is being explained in the next pages. The Stadium was booked then and there by the Chairman over the phone for 25th to 31st December, 1963. Considering the plan our progress was slow and the arrangement for the delegates and guests were not adequate so we wanted to defer the date to the middle of January, 1964. The dates were fixed from 11th to 17th January, 1964 by the Chief Minister. During this period our progress was significant but the unhappy incidents started in Calcutta on the 10th January. Everything was upset. We came to such a position that for sometime we thought to stop the Conference altogether. With the strength of mind we decided to hold it on 1st to 3rd February '64 at Singhi Park because of two reasons (1) the Cricket match at Eden Gardens (2) the position of the Singhi Park. On the approval of the Reception Committee the finally scheduled dates were shifted again for a week and we all have met together this evening after all these turmoils. However, this is background as to how we have chosen this place as a venue for our Conference.

We place on record that in the middle of 1963 we requested the President of India, Dr. Radhakrishnan to be present at the Conference and grace the function. In reply to our request, the Military Secretary to the President wrote on 31st July, 1963, "Please refer to your letter dated 17th July, 1963 addressed to the President in which you have requested him to be present at 3-day Conference of the Indian Folklore Society to be held in Calcutta in the last week of December, 1963.

I am desired by the President to convey his thanks for your kind invitation and to say that as he has no programme to visit Calcutta towards the end of this year, it is regretted that the President is unable to accede to your request."

At the meeting of the Reception Committee (the 5th October, 1963) a printed handout prepared by the General Secretary of the Indian Folklore Society was distributed among the members present and the following progress report was placed before the meeting through the Chair.

It was settled that All India Folklore Conference will be held in Calcutta in December where besides the general session, an exhibition of folk art and craft materials, books and journals on folklore will be organised. The Conference

will continue with its different committee meetings and cultural shows till the closing session when recommendations of various committees will be considered. It was planned to hold 3 sectional meetings such as (i) folklore and literature, (ii) folk-song, dance and music (iii) folk arts and crafts.

The Society had taken the following action to carry out the spirit of the programme :

Circular letters were issued to Indian and foreign scholars with a request to send their papers.

The following subjects were listed : (1) Anthropology and Folklore, the outlook and mode of research of anthropologists and the folklorists (2) Approach of linguists and folklorists (3) Essentiality of the knowledge of geography for field research (4) Folk-cult through ages (5) Folk community in a changing situation (6) Archaeology in the perspective of folk-culture (7) Problems for the preservation of folk-art and craft materials (8) Rituals and Society (9) Folklore and ethnology (10) How scientific study of folklore can be initiated in India (11) Does popular music do harm to folk music (12) Humour in folklore (13) Obscenity in folklore (14) Proverbs, riddles, beliefs and superstitions (15) Historica) study in folklore (16) How literateurs use myth, legends, songs etc. in their creations (17) What will be the befitting Indian synonym of the English word "Folklore" (18) The future of folklore (19) How folklore can be used as an important medium of education (20) Folk-industry past and present (21) Sociology and Folklore etc. Writer were given the freedom either to choose from one of the forty topics, some of which are listed above or to prefer a new one. The last date of receiving papers was marked on the 15th September 1963. Many a scholar responded to this circular and their number is not less than 97, yet up to the scheduled date, that is, 15th September, 1963, we received only 6 (six) papers. Out of these six, two have been written in Hindi and one in Bengali.

In response to our letters to the scholars of India and abroad, we received encouraging replies, which have led us to believe that a good number of delegates may attend the ensuing Conference.

In many parts of India there are official or private Folklore Associations and Committees. We were also in correspondence with all of them and were trying to unite them into a federated body.

Observations of the foreign scholars on the ensuing Conference can be outlined as under :

Dr Richard M. Dorson, Chairman, American Folklore Committee and the Professor of History, Indiana University had written to say that he will be happy if we inform him the details about the Conference.

Prof. E. C. Kirkland, Department of English of the

University of Florida, at present busy in preparing 'the bibliography of Indian folklore' wrote : "Have just returned to Florida after about a year tour from different parts of India and also in London for benefiting myself with the materials at the 'India House Library' and now I have to stop collecting materials to prepare the bibliography. It would be wonderful if I could attend the Conference. If due to pressure of works I cannot, please do not neglect in sending me the details. I am extremely interested and will try my best to attend."

Prof. W. Edison Richmond, Editor, Midwest Folklore, "You certainly have my best wishes for the success of All India Folklore Conference."

The Rev. Prof. E. O James of the University of London and one of the Vice-Presidents of the Folklore Society, London, "for want of time as also for cost it will not be possible to attend the Calcutta Session of the All India Folklore Conference" but he "wish the Conference a grand success."

Professor Edison Carneiro, Executive Director of the Folklore Institute of Brazil : "We should like to have more details about the Folklore Conference to be held in Calcutta.... My article on 'The evolution of the Folklore studies in Brazil' will reach you in time. If possible, we shall send you some more papers to the Conference—it not a representative."

Masatoshi Konishi and Norihiko Uchida, both the Govt. of India scholars from Japan : "as an archaeology student, specialising on tribal archaeology and folk crafts in India, I am very much interested in your Conference ... My colleague Mr Norihiko Uchida, a Philologist, is also interested in it. Please inform us as to how we can attend your Conference."

Prof. Dusan Zbavitel, Oriental Institute, Praha, Czechoslovakia : "I need not tell you how I love it to come to Calcutta to attend the All India Folklore Conference. Unfortunately, I cannot give you any definite promise yet. Towards the beginning in January 1964 there will be Congress of the Orientalists where I expect to be a delegate, but even our participation in this Congress has not yet been decided.... I shall follow your preparations with much attention."

Prof. Heinz Mode of Halle, East Germany : "Please make room for me in the Conference where I shall be glad to deliver a lecture on the "Historical elements on the folktales of Bengal."

We received many more letters from different parts of the world, Besides directly addressing folklorists, we contacted different foreign Embassies in India for their arranging delegates to our Conference and also sending materials for the exhibition. Encouraging response were received from most of them. We contacted the British Council for arranging British folklorists to attend the Conference. In reply : "The Conference you are organising sounds most interesting. We have heard that Britain's

leading authority on gypsy folklore, Prof. Walter Starkie, is at present travelling through South Asia, following up his research work on gypsy migration. You may care to send him an invitation to it, addressing C/o. The British Council, New Delhi."

We accordingly wrote to Prof. Starkie but no reply was been received.

We also contacted the State Committee for Cultural Relations with foreign countries at Ministry of Education, Moscow, for sending their representative to the Conference.

The Ceylon Embassy informed us that the matter has been taken up with the authorities in Ceylon.

The Embassy of Nepal wanted to know "about the passage expenses and other arrangements of food etc. for delegates participating in the Conference."

The French Embassy has already sent the name of Mr. Jacques Pouliquen as their representative in the Conference. They also supplied the name of some important scholars of their country. The Embassy of Polish People's Republic, Federal People's Republic of Yugoslavia and others desired to send available materials for the exhibition.

The Yugoslav Embassy sent the names of Branko Japundzic, Consul General of Yugoslavia and Cedemil Veljacic, Chairman of Yugoslav Literature and Language, University of Calcutta as their delegates.

The USIS informed : "USIS will certainly assist you with American specialists who may be in India at the time of your Conference. The names of the participants in the Orientalist Conference or in the American Institute of Indian Studies are not available at present. We will contact you when we have more helpful information for you."

The Government of India were finalising the list of the delegates from different countries for the ensuing Orientalist Conference where some folklorists may also be included. We wanted to know the names of the delegates for our invitation from Mrs Kapadiya Vatsayan, Asst. Education Advisor to the Government of India. But we had not so far received any reply to our letters.

We approached Indian Council for Cultural Relations for their help. In reply the Secretary stated : "The Council's collaboration in the Folklore Conference seems unlikely. Apart from the Orientalists' Conference with which we will be associated, we are sponsoring an important seminar on East-West Music in February, '64 and already find ourselves short of funds. The grant of Rupees 5000/- which you have asked for, is out of question ; but we shall try to see if there is some other way of helping you. I suggest that you let me have a list of foreign delegates as soon as their participation in your Conference is confirmed."

The Government of India was approached for financial assistance. They replied, "It is suggested that the State Government may be approached in the matter." The State Government's suggestion was : "I am directed to request you that an estimate of expenditure likely to be incurred in connection with the holding of the Conference and estimated receipts may please be furnished to the Education Department." We complied with. It may be reported here in this connection that we made a rough idea about the expected expenditure and receipts and informed the above Department and Sangeet Natak Academy, New Delhi, accordingly but now it is observed that the expenses will surpass our previous estimate.

We contacted the Income-Tax Commissioner with a request to exempt the Income-Tax upon the donations towards this Conference. This was receiving their attention and for expediting the matter we had been advised to contact "Income-Tax Officer, A, ward, Refund Circle, Calcutta."

We also contacted the Railway Board for concession in Railway fare, which is essential for the delegates. They informed us "the Board have carefully considered your request for grant of Rly. concession for the persons attending Folklore Conference but they regret that they have not found it possible to agree to it due to "Emergency." The Rly. Board's attitude unfortunately was unfavourable althrough. But in all fairness this type of academic and cultural Conference should be given due regard and such concession ought to be granted. The Board had previously issued such concession even in times of high emergency. (I availed myself of this concession to attend the Seminar on the problems of the Denotified Tribes at New Delhi in March, 1963, which was presided over by Sri Lal Bahadur Shastri, the then Home Minister and inaugurated by the Prime Minister Sri Jawaharlal Nehru himself). So there is no reason why they will not issue concessions for this Conference.

For making the Conference a success it was suggested that the following sub-Committees be formed :

1. Paper Selection Committee.
2. Cultural Programme Committee,
3. Food and Care Committee.
4. Publication & Public Relation Committee.
5. Exhibition Committee.
6. Accommodation and Transport Committee.
7. Finance Committee and
8. Steering Committee.

After reading the general background of the report the Chief Minister took the later portion of the report where a proposed estimate of the expenses were mentioned. On enquiry for a detailed income and expenditure estimate, the Treasurer placed before the chair a copy of the proposed budget for an amount of Rs. 78,000,00 nP in detail.

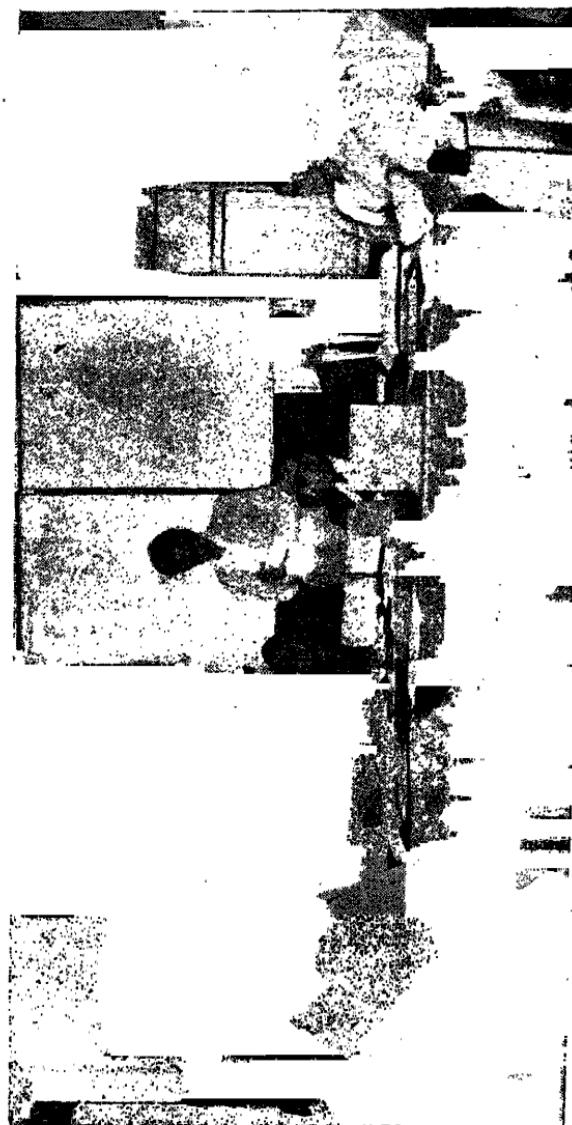
Although the first item on the expenditure list—relating to

decoration etc. was thought to be little too expensive in view of its holding in a well-decorated Hall, the matter was thoroughly discussed and found to be quite reasonable. Then all other items both income and expenditure side was approved by the Chief Minister as well as by the members present. Only the Chief Minister expressed his doubt on realisation of a total sum of about Rs. 52,000.00 n.P. on the heads of donation, and other sources and in order to avoid any uncertainty to that effect the Chief Minister increased the amount under Souvenir head from Rs. 6000 to Rs. 12,000 to be collected from its advertisement revenue. The Chief Minister further stressed the importance of enrolling maximum members in the Reception Committee and proposed to introduce student membership @ Rs. 12 each while the general membership @ Rs. 25 was settled.

After the budget was approved, the Chief Minister again read the report of the General Secretary and raised certain questions regarding the possibility of making the exhibition a grand success. Dr. Kalyan Kumar Ganguly, Convener of the



A view of the exhibition. Arun Roy attending Dr. Prokopec and others.



Sri Chittaranjan Chatterjee, Mayor of Calcutta, seen among the members of Sub-Committees.
(Left to right—Sarbasri R. P. Padodia, Sukumar Dutta, Dr. J. C. Mukerji, Srihari Ganguli, Minakshi Roy, Sankar Sen Gupta, Chittaranjan Chatterjee, Chidananda Das Gupta, Kalpana Dhar, Kalyankumar Ganguly and others.)

Exhibition Committee, sought for a composite place for the purpose and suggested the exhibition, a part of the Conference, may be shifted to Artistry House where a large number of Exhibitions had attracted a huge crowd and were successful. He also suggested to extend the period of the exhibition for 7 days from 3 days as previously settled. The proposal for the extension of the period was unanimously accepted. But the idea of holding the exhibition in the Artistry House was rejected after discussion.

On the question of Hindi High School auditorium as a venue for the Conference Dr. J. C. Mukerji thought that it being away from tram and bus routes and being housed in a sophisticated area, it would not attract the common people and he feared the whole purpose of the Conference would be spoiled if the Conference was held at Hindi High School auditorium. Smt Sarla Devi Birla thought that apart from being a convenient place the Indoor stadium would accommodate a larger number of people than the Hindi High School auditorium. Sri R. K. Bhuwalka, M.P. too shared this view.

Dr. J. C. Mukerji advocated for holding the Conference in an open place, say, in the Park Circus Maidan or in the Eden Gardens. The General Secretary of the Indian Folklore Society informed the meeting about the non-availability of the Park Circus Maidan at the time of the Conference as it was already booked by the Vivekananda Birth Centenary Festival Committee. The Chief Minister liked the idea of Eden Gardens and at the suggestion of Sri P. K. Sen, he then and there contacted the Home Secretary, Government of West Bengal, over telephone to ascertain whether the Indoor Ranji Stadium would be available at the end of December, 1963. Indoor Ranji Stadium being available for the purpose, the Chief Minister instructed the Home Secretary to kindly book the Stadium for a period of 7 days from the 25th to 31st December, 1963 and directed the Committee to hold the Conference there.

On the problem of conveyance, the Chief Minister suggested to purchase a second-hand car which would be required to be repaired but ascertaining the cost as well as the repairing charges of an available second-hand car, it was felt it would not be economical to purchase such a car at this amount and the proposal was abandoned. It was settled to hire taxi cabs if no car from any other source could be available,

The meeting terminated at 12-30 p.m. after the formation of different sub-committees.

It was decided to call the meeting of all the sub-committees in the room of the Mayor of Calcutta, Central Municipal Building, 5, Surendra Nath Banerjee Road, on the 30th November which the Mayor, who is the Senior Vice-Chairman of the Reception Committee will preside over. On taking this decision, the next meeting was called and all the members were informed

about the date, venue and time of this meeting well ahead of time. Prior to this meeting there were some group meetings.

On the 23rd November at 5 p.m. a meeting was held to chalk out the plan and programme of the AIFC. Santosh Mukherjee, Amar Sarkar, Dr. Kalyankumar Ganguli, Samar C. Dutt, Sankar Sen Gupta and others took part in it at Metropole Hotel, Calcutta.

This meeting approved of the short-term loan to be incurred to meet the expenditure so far and advised to authenticate it officially by a resolution at the next Committee meeting.

On the 24th November another meeting was held at Metropole Hotel, Calcutta, at 6-30 p.m. Amar Sarkar, Santosh Mukherjee, Minakshi Roy, Sankar San Gupta and others joined in the discussion.

The meeting of the various Sub-Committees on 30th November 1963 and concluded at 4-40 p.m. with a vote of thanks to the Chair.

The meeting recommended to the Chairman of the Reception Committee that the venue be fixed at Lake Maidan and that the Conference be held either on 23rd to 25th January, 1964 or 1st to 3rd February, 1964. The exhibition should be continued for 7 days as settled previously by the Chairman of the Reception Committee. Every endeavour should be made to have Sri Jawaharlal Nehru to inaugurate the Conference.

The Chairman of the Reception Committee suggested on 27th November 63, at a meeting with the Jt. Secretaries of the Reception Committee that Rabindra Sarobar Stadium and its adjacent compounds might make a good venue, under the circumstances, for the Conference and exhibition but as on enquiry it was gathered that the Stadium will not be available for 3 consecutive days as per our requirements and the ground could not be spoiled by erection of stalls, it would not be possible to utilise the Rabindra Sarobar Stadium by the Committee.

This meeting requested the Chairman of the Reception Committee to kindly approach the Vice-Chancellors of different Universities for their grants-in-aid to meet a portion of the expenses for the Conference.

It was decided to write to different State, Central Governments and commercial firms interested in folk arts and crafts for taking stalls at the exhibition.

Regarding the distribution of the tickets for cultural shows it was decided to follow the procedure below :

Delegates	One ticket
R. C. members	Two tickets
Donors	Five tickets

Student members	One ticket
Patrons	Four tickets
Advertisers	Two tickets

It was decided that the rate of season tickets may be Rs. 10/- Rs. 6/- and Rs. 4/- and daily tickets Rs. 3/-, Rs. 2/- and Re. 1/- for cultural shows and that the gallery exhibition may be 20 nP. only. Regarding short-term loan the following resolution was passed :

Resolved that in order to go ahead with the works of the Conference and to meet day to day expenditure the General Secretary of the Indian Folklore Society may receive short-term loan from the members and well-wishers without any interest.

The meeting approved of and appreciated the co-operation of the following members who have provided with the short-term loan.

Sri Santosh Kumar Mukherjee (Rs. 1000.00) Sri Benoy K. Ghosh (Rs. 1000.00) Dr. Nares Ch. Ghosh (Rs. 800.00) Sri Sunil K. Das Gupta (Rs. 500.00).

On the question of the appointing Auditor, it was decided : the Auditor may be appointed at a future meeting of the Steering Committee.

The Collector of Calcutta was to be contacted for exemption of Amusement Taxes.

The President of the meeting formed a body with R. P. Patodia, Dr. J. C. Mukerji and Sankar Sen Gupta to review the budget and devise ways and means for raising funds. A meeting of this body was to be held on 2nd December 1963 at 22, Park Street, Calcutta at 5 p.m.

Sankar Sen Gupta announced that a donation of Rs. 50/- by the American Folk-singer, Pete Seegar has been communicated to him by Sri Chidananda Das Gupta. The Committee was very appreciative of this kind gesture of an artist of international fame.

The President of the meeting, the Mayor of Calcutta, informed that he had recommended Committee's application for grants-in-aid from the Corporation of Calcutta to the Finance Committee, Calcutta Corporation. The meeting expressed gratitude for this kind step of the Mayor.

Since the Central Government has been taking keen interest in the revival and preservation of the Folklore, the Committee might well approach the Centre for 25% of the total budget of the Conference which will go a long way in serving the cause of Folklore.

The Committee would be thankful to the Mayor of Calcutta for his utilising good offices to promote the cause of the Conference.

The next meeting of the Committee might be held at the University of Calcutta Building where the Vice-Chancellor of the University of Calcutta was expected to preside. The date of the meeting will be intimated to the members on receipt of Vice-Chancellor's confirmation.

30. 11. 1963.

In accordance with the decision of the meeting on November 30 the meeting of the body to revise the budget was held at 6 p.m. at 22, Park Street, Calcutta on 2nd December, 1963 when the budget was revised to Rs. 91,000'00.

Another meeting of different Sub-Committees were held at Central Municipal Building, 5, Surendranath Banerjee Road, Calcutta on the 12th December, 1963 where the Mayor was due to preside. In the absence of the Mayor, Sri M. K. Mukherjee, Sheriff of Calcutta, presided. Ila Pal Chaudhury, Dr. K. K. Sen Gupta, Santosh Mukherjee, Anil Moitra, Sankar Sen Gupta, Dr. J. C. Mukerji and others took part in its deliberations. It was decided not to convene the Conference at Lake Maidan, which was a suggestion at the meeting of November 30 and the General Secretary was advised to find out a suitable place where the cost will be minimum.

At a meeting with the Chairman of the Reception Committee on 13th December, 1963, he liked the idea for holding the Conference at Singhi Park, Calcutta considering the position of the fund and other difficulties. So the venue of the Conference was finally settled at Singhi Park. At this meeting the short term loan from Dr. J. C. Mukerji (Rs.1,250'00) Sri Sankar Sen Gupta (Rs. 700'00) and Sri A. K. Deb (Rs. 300'00) were approved and resolution was taken to repay the loan as early as possible.

The tentative dates for the Conference were shifted to the last week of December from 8th, 9th and 10th but the President of IFS informed us from Bombay : "Your choice of dates will conflict with Swami Vivekananda Centenary Celebrations in Calcutta. The women's conference will be held from 25th to 28th December and I have already committed myself and accepted the invitation to Preside at the meeting on 'Vedanta in Modern World.' This meeting has been fixed on 27th December." So, we had to give a thought to it prior to finalising the actual dates for the Conference. Besides, the Prime Minister's date needed to be ascertained. On our contacting the Prime Minister, we were informed on May 15,—"it is not possible to fix the Prime Minister's programme so far in advance."

Cultural Shows :

In order to bring to the bold relief the streams of traditional

as against the folk form we made an arrangement to present the monumental Sudrak venture 'Mrichhakatikam' by the local Sanskrit Sahitya Parishat.

Bratachari Kendriya Nayak Mandali was contacted to perform some folk dances of Bengal which they agreed to. We also approached Raghunath 'Gosmami', a puppet show producer, for exhibiting puppet show and he agreed. Influence of the folk-song and folk-tunes on Tagore would be displayed by the Baitanik group.

We also contacted some troupes of Punjab, Maharashtra, Tripura, Assam, Orissa, Kerala, Mysore, Gujarat. Everybody whom we contacted were eager to participate. It should be borne in mind that in the variety function we would try accommodate All India shows with special reference to the Eastern Zone. The President of the Denotified and Nomadic Tribe Centre of Tirupati, Andhra, might attend with a troupe if proper arrangements can be made. Prof. Lucio Rodrigues might arrange for a Konkani folk-song and dance troupe from Goa. Sangeet Natak Academy of Rajasthan and others also responded favourably.

Arrangements were also being made for exhibiting films on folk festivals of foreign countries and of different States of India.

At a Press Conference held at Writers' Buildings on Saturday, December 28, 1963 Sri Rai Harendra Nath Chaudhuri, Minister of Education, Government of West Bengal, and Chairman of the Steering Committee of the All India Folklore Conference declared that the Conference will be held on 1st, 2nd and 3rd February, 1964 at Singhi Park, Ballygunge, Calcutta. It will be presided over by Madame Sophia Wadia, President of the Indian Folklore Society.

There will be (i) the General Session, (ii) Folklore & Literature Committee Session, (iii) Folk Art & Craft Committee Session, (iv) Folk-song and Dance Committee Session, (v) Concluding Session.

Distinguished scholars, eminent folklorists and socio-biologists would participate and discuss the problems of folklore research in India. How the scientific study of the social and economic condition of the people, their rituals, legends, tales, proverbs, etc. could be undertaken, and other problems relating to the revival and re-orientation of folklore in its different aspects would come within the purview of discussion and discourses.

You are aware that our expected inaugurator, the most respected and beloved leader of India, Sri Jawaharlal Nehruji,*

* When this is in the press we got the shocking news : Nehru is dead. With him ends a glorious chapter in India's history.

Prime Minister, had suddenly fallen ill in January at Bhubaneswar. We are fortunate that he was gradually getting well. Let us all pray to God for his health. Almost simultaneously with the news of Sri Nehruji's illness, we witnessed the incidents in Calcutta and other parts of West Bengal consequent on the widespread brutalities in East Pakistan. This had adversely affected the progress of our work. But still, we wanted to stick to the announced dates of the All India Folklore Conference (1st, 2nd and 3rd February, 1964). And this was decided in an emergent meeting of the Indian Folklore Society on 18th January, 1964.

After discussion it was settled to let the Conference be held on the above dates in any way which would widen our experience and possibly help to plan the next Conference. The following resolution was accepted which was also published in different newspapers of Calcutta.

"The IFS highly appreciated calm ,firm and strong attitude of the Chief Minister, Sri P. C. Sen, to stop the tragic incidents in Calcutta and other parts of West Bengal and congratulates the Home Minister of India, Sri Guljarilal Nanda on his action and services in West Bengal during the period of disturbances. The IFS fully endorsed the idea of Peace Committee, Relief Committee and appealed to their central bodies to accept as many social, cultural, student-workers and educators as possible in the Committee as a large number of people are not governed by the party politics. On the contrary, they have tremendous influence over the masses.

IFS congratulate the Chief Ministers of Orissa, Bihar, U. P. on their complying with the request of the Chief Minister of West Bengal in sending desired the Armed Police and offered thanks to the Police and Army on duty for taking effective steps to put down disturbances.

The effort of Sri B. Malik, Vice-Chancellor of the Calcutta University, for organising student and teacher squads for peace and relief works were commended by the IFS.

The IFS was pleased for the action of Smt. Padmaja Naidu, Governor of West Bengal for offering Raj Bhavan kitchen for cooking of foods to the evacuees by the women's branch of Citizen's Council and the appeal she made for raising funds for the help of the victims.

IFS regretted the assult of Sri Satischandra Das Gupta while he was on work to protect and provide shelter to the affected people. The IFS appealed to the people not to be guided by the sentiment in times of danger. Considering the attitude of the Government the IFS feel that the dates of the Conference should not be postponed anymore."

The Presipent of IFS Smt. Sophia Wadia coming across the news and receiving our letter wired us as follows : YOUR

LETTER EIGHTEEN JANUARY FEEL STRONGLY CONFERENCE SHOULD BE POSTPONED ADVICE MATTER REFERRING GOVERNOR AND CHIEF MINISTER INDICATING MY OWN REACTION. The Governor, Smt. Padmaja Naidu desired the postponement of the Conference. Our Chairman of the Reception Committee, Sri P. C. Sen, Chief Minister endorsed her view and consequently the Conference dates are deferred for a week. As soon as this decision is taken 79 telegrams and 329 circular letters were issued to the delegates, members and guests. The following was the language of the telegram : CONFERENCE DATES DEFERRED FEBRUARY 8, and the language of the circular was as follows :-

25th January, 1964.

"Friend,

You are well aware of the recent incidents in Calcutta and in West Bengal consequent on the widespread brutalities in East Pakistan. This has adversely affected the progress of our works regarding the Conference. In view of this unfortunate turn of events and as advised by the President of IFS Smt. Wadia and our Governor the Conference has been postponed. Our Chief Minister, Chairman, Reception Committee has agreed. It has, therefore, been decided to defer the dates to 8th to 10th February, 1964.

The Committee regrets very much the inconvenience caused to you due to this change of dates under circumstances beyond control. But we do hope it will not affect the smooth running of the Conference. Thanking you,

Yours sincerely,
Chittaranjan Chatterjee
Mayor of Calcutta
&
Vice-Chairman, Reception Committee."

Our telegrams was sent on 26th and 27th January. 1964 while the circular letter was printed on the 25th January but we could not post it before 27th January because of 26th January being the National Holiday for India.

We admit that due to this change of dates we suffered a lot. We received 33 telegrams who expressed their opinions that the change of dates has arisen problem to them and it will not be possible for many to attend. We also received about 62 letters in envelope, postcards and inland letters.

Since the sudden illness of Sri Jawaharlal Nehru, our excepted inaugurator, we had to give up the idea of his presence. So, we contacted Dr. Radhakrishnan, Dr. Zakir Hussain among

others. Kakasheb Kalelkar did agree to inaugurate the Conference which also ultimately he failed owing to change of dates. "WIRE RECEIVED TODAY REGRET PREVIOUS ENGAGEMENT CHANDIGARH wired Kakasaheb on February 3, 1964. At last we were favoured with the blessings of Sri Rai Harendranath Chaudhury, Education Minister, West Bengal, who agreed to inaugurate the Conference.

Inspite of our endeavour in informing the delegates about the change of dates some delegates being unable to receive the news in time arrived at Calcutta. Among them I must mention the names of Prof. Dr. Heinz Mode of GDR and Prof. Dr. Dusan Zbavitel of Czechoslovakia. None of these two persons could join in our Conference. Prof. Dr. M. Prokopec joined the Conference as a delegate from Czechoslovakia for which we are extremely happy. Among Indian delegates Dr. S. D. Chaurshi (M. P.), Sri Ajitnaryan Prasad Singh (Bihar), Sri Durgashankar Prosad Sing (Bihar), Sri Kamal Kothari (Rajasthan), S. G. Daftardar (Poona), Dr. R. Sing (Imphal), Professor S. B. Pandey (U. P.) and two others arrived at Calcutta on or before the 30th January 1964. Dr. Chaurshi, Ajitji and Durgashankarji left Calcutta on or before 4th February, 1964. Dr. R. Sing left on 6th. In reply to our telegram the Director of Welfare, Maharashtra extended Sri Daftardar's stay for a week so he, Sri Kamal Kothari (Rajasthan), Professor Pandey (U. P.) had taken pains to overstay a week more. We sincerely expressed our deep regard to the above-mentioned persons and their bosses for kindly extending their leave and others who co-operated with us.

The Education Minister of U. P. was invited to join when he informed on 29. 1. 1964.—"Owing to preoccupation and long distance it will not be possible to attend."

On January 28, we were informed by the Private Secretary to the Chief Minister, Maharashtra, "State's participation in the All India Folklore Conference 1963 to be held in Calcutta on the last week of January 1964 is receiving attention."

On 3. 2. 1964, The Director of Publicity, Assam, wrote from Shillong : "The shifting of dates to the 8-10th February has placed us in an inconvenient position. It was originally thought that our troupe will perform at Calcutta on their way back from Delhi and for that purpose 2nd and 3rd February would have been suitable as suggested in your letter of the 18th January, 1964. I, of course, realise that circumstances have forced you to defer the date to the 8-10th February, 1964. I regret very much to say that it will not be possible for our cultural troupe to participate in All India Folklore Conference as the troupe will have to perform in the All Assam Village Defence Organisation's convention to be held on 8th and 9th February at Tezpur."

The Secretary to the Governor of West Bengal, wrote on 6th February, 1964—"The Governor desires me to thank you for the kind invitation extended to her and to say that because of her heavy programme of engagements for the next few days before her departure for Hyderabad for about two weeks from 10th February, 1964, she regrets she has to deny herself the pleasure of accepting it. She has further desired me to convey to you her good wishes on the occasion."

It should also be remembered in this connection that on our approach to Sangeet Natak Akademi for some financial assistance towards the folk-cultural shows we were informed to send the following information on June 10, 1963 :

- "(1) Pattern of the proposed Conference and as to whether there will be any demonstration of techniques,
- (2) A detailed break-up of estimated expenditure on the Conference.
- (3) Names of participants.
- (4) Any other informations."

We complied with the informations forthwith and after a good deal of correspondence we were informed, vide Memo No. 52A-16/3821/63, dated 27-12-1963, that "it has not been possible for the Akademi to sanction any financial assistance to the Folklore Conference during the current year."

We requested Sri M. C. Chagla, Minister of Education, to inaugurate the Conference. We were informed by his Private Secretary, "Minister of Education has received your letter of January 18 and thanks for your kind invitation, but regrets his inability to accept it due to other commitments." In another letter on 4. 1. 1964, we were informed, "Your letter dated 4. 12. 1963. to the Minister of Education.....it has been passed on to the Dept. of Education for such action as may be possible."

On January 22, the Chief Minister's Secretariate, Bihar, informed : "I am desired to acknowledge receipt of your letter dated 9. 12. 1963, regarding participation in the All India Folklore Conference to be held in Calcutta and to say that it is receiving the attention of the Government in the Education Department."

January 24—At a meeting of the Steering Committee the following resolution was accepted in connection with the opening of the Bank Account.

"Resolved that a Bank Account be opened at the United Bank of India (New Market Branch) under the title "All India Folklore Conference."

Resolved also that the Account may be opened by the following persons jointly :

Dr. J. C. Mukherjee — Treasurer
Sri Sankar Sen Gupta — General Secretary."

The resolution was proposed by Niharranjan Das and seconded by Smt Monika Bose. Dr. Kalyankumar Ganguly presided over the meeting.

The Committee also put on record the following correspondences.

On January 25—The Director of Education, Gujarat, informs : "A party consisting of six persons from Gujarat State, has been requested to represent this State at the All India Folklore Conference. They will reach Calcutta on the thirtyfirst. Please make necessary arrangements for them and also kindly arrange to receive them."

On January 27—Minister of Education, Bihar, wrote : "I regret I shall not be able to attend the Conference owing to preoccupation."

Smt Indira Gandhi was requested to preside over the Folklore and Literature Committee Session which she declined on 24th January "considering the Prime Minister's health it is not possible to leave Delhi." Dr. Hansa Mehta wrote : "Owing to the various activities with which I am associated here and to other engagements I regret it will not be possible for me to agree to your request for which I may be excused" Smt Kamaladevi Chattopadhyaya was to preside over the Folk-art & Craft Committee Session. She wired : "REGRET INABILITY TO ATTEND OWING TO ILLNESS. Dr. Mulkraj Anand wrote on January 17 : "I would like to communicate to all our colleagues there my deep interest in this Conference, because I regard rediscovery of Folk-arts as the basis of our whole approach to the problems of history in our country. I believe the creativeness of our people is continuous and always provided as a base but Arts at the Court." He could not attend due to illness. Dr. B. H. Mehta of Tata Institute of Social Sciences, Bombay wrote on February 2, 1964. "I very much regret that due to the very short notice, it is not possible for me to attend the Conference. Besides, I have to attend another Conference at Hyderabad on the 12th instant. I shall be happy if I receive detailed particulars." Dr. B. Gopalla Reddi, Information & Broadcasting Minister (now resigned in accordance with Kamraj Plan) was to preside over the Folksong & Dance Committee Session which he had cancelled. Dr. Narayan Menon, Secretary Sangeet Natak Akademi New Delhi was requested to attend this Session when he wrote on December 8, 1963 : "It would have been a pleasure to accept your invitation, but unfortunately I shall be tied up to go to Calcutta". Sri Inam Rahaman, Secretary, Indian

Council for Cultural Relations wrote : "Much as I should have liked to attend the Conference, I regret my inability to do so on account of urgent work in Delhi. May I however convey to you my best wishes for the success of the conference and express the hope that the papers and proceedings to the conference will be sent to us?" Sri Uday Shankar was requested to inaugurate the Folksong & Dance Committee Session. His Secretary wrote : "I am directed to convey Sri Shankar's best wishes for the Conference and at the same time his inability to inaugurate the Folksong and Dance Committee Session as Shri Shankar will be out of Calcutta during period of your Conference." So, we had to replan everything. On getting the Education Minister, West Bengal as inaugurator we decided that the President of the Indian Folklore Society will preside over all the Sectional Meetings because it will not be possible for those whom we want to preside over to attend in the Sectional sessions at such a short notice.

The Committee regretted the attitude of the Rly. Board who has althrough shown its non-co-operating attitude. We could not manage to get Rly. concessions for our delegates, guests and members which may be a reason for their not coming to Calcutta from distant places as it involves a huge cost. Moreover, the people whom we invited and who intended to attend the Conference, are habituated to travel by single-fare double-journey, they psychologically do not want to pay both the fares specially when the Board had issued such concessions to different organizations. In all fairness, it was the duty of the Board to substantiate their stand as to why they have refrained from issuing such concession but we regret to state that inspite of our repeated letters we have not been favoured with a definite reply from the Board as to why they have taken this decision.

Acknowledgements

Our sincere thanks go to Smt. Padmaja Naidu, Governor, who was kind enough to welcome our President, Smt. Sophia Wadia to stay with her at Raj Bhavan. We are grateful to the Government of West Bengal for their kindly helping us with the grants-in-aid of Rs. 5,000 to meet a portion of the cost of the Conference. Our thanks go to H. B. Ghosh, Deputy Secretary (Planning), Bhabatosh Dutta, Director of Public Instruction, N. Roy, Chief Inspector, Social Education and the staff of the Education Department for their most valuable co-operation. We are grateful to the Finance (Taxation) Dept. of Government of the West Bengal for their exempting Amusement Taxes vide Memo No. 419-F. T. 2E 11/64 A.T. dated 7. 2. 1964. We are are thankful to the Sheriff of Calcutta for a donation of Rs. 500 from the Sheriff's fund. The Committee acknowledges the co-operation of Smt Sarladevi Birla one of the Vice-Chairman of the Reception Committee for her arranging adver-

A view of the listeners' of Conference,



tisement of Rs. 3,000/- for the Souvenir of the All India Folklore Conference and paying it off in advance. The help and co-operation of Sarbasri J. C. Mukerji, Ila Pal Chaudhury, R. P. Patodia, D. P. Chakravarty, Chidananda Das Gupta, Samar C. Dutt, A. K. Gupta, Subhash Sen, B. P. Khaitan, P. K. Sen, S. M. Bose, Deputy Secretary, Chief Minister, N. Chakravarty, Collector of Calcutta and others are acknowledged.

The Committee much appreciate the co-operation of Folk Entertainment Section of the Government of West Bengal, Bangiya Sanskrit Sahitya Parishat, Bratachari Kendriya Nayak Mandali, Sudpur Bandhab Natya Samiti, Indo-American Society, Malay Gita Bithi, Naranarayan Institute of Culture, Hemanga Biswas, Buddhadeb Roy, Baitanik groupe and extend its heartfelt gratitude for above's taking part in the variety Folk Cultural Shows. The Committee specially thanks Mr and Mrs Tim Printice for their very fine demonstration of American folk-songs.

The Committee record the gesture of co-operation which Sri Narendra Sing Singhi showed in providing his very fine Park for holding the Conference. The Committee also record that the Govt. of West Bengal was kind enough to sanction the Indoor Stadium in the Eden Garden vide Memo No. 5693-PC/P7 M-48/63 dated 28. 11. 1963 but due to certain technical difficulties it could not accept it this time. Sri L. N. Birla was kind enough to offer us the auditorium of Hindi High School for holding the Conference free of cost but Committee could not accept to this offer. Lady Ranu Mukherjee's offer with the Academy of Fine Arts Building for the Conference did not also suit the Committee.

The Committee record its thanks to Raghunath Goswami, renowned artist for supplying the cover of the Souvenir and Poster design for the Conference. The co-operation of Subir Sen, Dhayneshnarayan Chakravarty, A. K. Ghosh, Sarojranjan Biswas, Samar Roy, Bhanu Sinha, Niharranjan Das, Manikshi Roy, Kalyani Ghosh, Arun Roy, Samar Mandal, Dr. Anadi Ghosh, Shelley Sanyal, Sanat Bose, Prithwish Goswami, Kshitish Sen, Kshitish Gosh, Dipti Gupta, S. P. Chakrabarty, B. K. Ray, Dr. P.K. Mahapatra, Dr. P. K. Bhowmick, Amarendra Mukherjee, B. K. Ghosh, Sunil Das Gupta, A. K. Deb, Dr. Nares Chandra Ghosh, Santosh Mukherjee, Amulya Mandal, Niranjan Sen Gupta, D. Mahalanabis and others are also acknowledged.

The co-operation of the Sahitya Akademy, All India Handicrafts Board, Directorate of Industries, Govt. of West Bengal, Yugoslav Embassy, Directorate of Publicity, West Bengal, Bharatiya Vidya Bhavan, Oxford University Press, Indian Publications, Kalidas Dutta, Gopendrachandra Bose, Asutosh Museum, Dr. Kalyankumar Ganguly, Bhabesh Chandra Das Gupta are acknowledged for organising the Exhibition.

The help of the Collector of Calcutta, Directorate of Fire Services, Calcutta Police, St. John Ambulance, Hariana Charitable Trust and others for the success of the Conference are also acknowledged.

The help and co-operation of the All-India Radio, Films Division, the UNI, the PTI, NAFEN for catering news. The newspapers like the Statesman, Jugantar, Ananda Bazar Patrika, Dainik Basumati, Amrita Bazar Patrika, Jansavek, Hindusthan Standard, Viswamitra, Sanmarg, Swadhinata and others is acknowledged with thanks. Our sincere thanks go to Folklore and Kalyani for catering every news since the planning of the Conference. Other newspapers from outside the city also co-operated with us by publishing our news. We are thankful to all newspapers and others. The Committee also record the help and co-operation of various State Governments and the help of Sri Somnath Dhar of the Indian Foreign Service.

There are many other people and organisations who worked and helped a lot for making the Conference a success. Their help and co-operation cannot be repaid simply by acknowledging thanks.

Let us agree that owing to disturbances and other odds we were not able to organise the Conference on such a grand scale as we thought of. It was a good start. Let us hope for a better future. Last but not the least, we request you all to forgive me for all the short-comings and drawbacks and to praise the Committee for the good, if any. Had there been no team work, you perhaps will agree, it would not be possible to convene this Conference in such a troubled period. I express my heartfelt gratitude to Madame Sophia Wadia, Rai H. N. Chaudhury, the Education Minister, C. R. Chatterjee, the Mayor, M. K. Mukherjee, the Sheriff, Dr. R. C. Majumdar, Saumyendranath Togore, Dr. K. K. Sen Gupta, Professor Priya Ranjan Sen and others for their deliberations.

Before I conclude, may I be permitted to thank you all again the delegates, guests and others for your interest in 'All India Folklore Conference and beg to be excused for our failings. You must have observed that I have tried to dwell at some length on the growth, organisation and working of the Society. During these months our Society is making considerable progress. In carrying out works that you entrusted us with we solicit your unreserved co-operation and goodwill. Our progress is very significant. I personally regard this work as a significant achievement specially so since all these works have been directed on unofficial level. We do hope we shall be able to make the government and others interested in our works the beginning of which has just started. We shall have to extend it. Therefore, before I conclude my presentation,

there are few suggestions I would like to place before you, for your consideration.

1. The Indian Folklore Society must take the lead in changing the image of folklore in developing in the public eye and in the eyes of the educators.

Folklore as a separate discipline, continues to be overshadowed by other traditionally accepted disciplines. It is still the work of the individual scholar in India which brings academic recognition, regard and stature.

The needs and problems of the humanistic studies have been clearly conceived by the members of the IFS. But the problem of securing adequately trained scholars and workers, scholarly publications and support from the Governments is essential.

2. Unity in diversity is the key to folklore study. IFS can make a substantial contribution to the establishment of peace and unity as also can find out and locate cultural unity and make effort to assemble the folklorists of the world, who are not very much in number, in a family realising the need of the day.

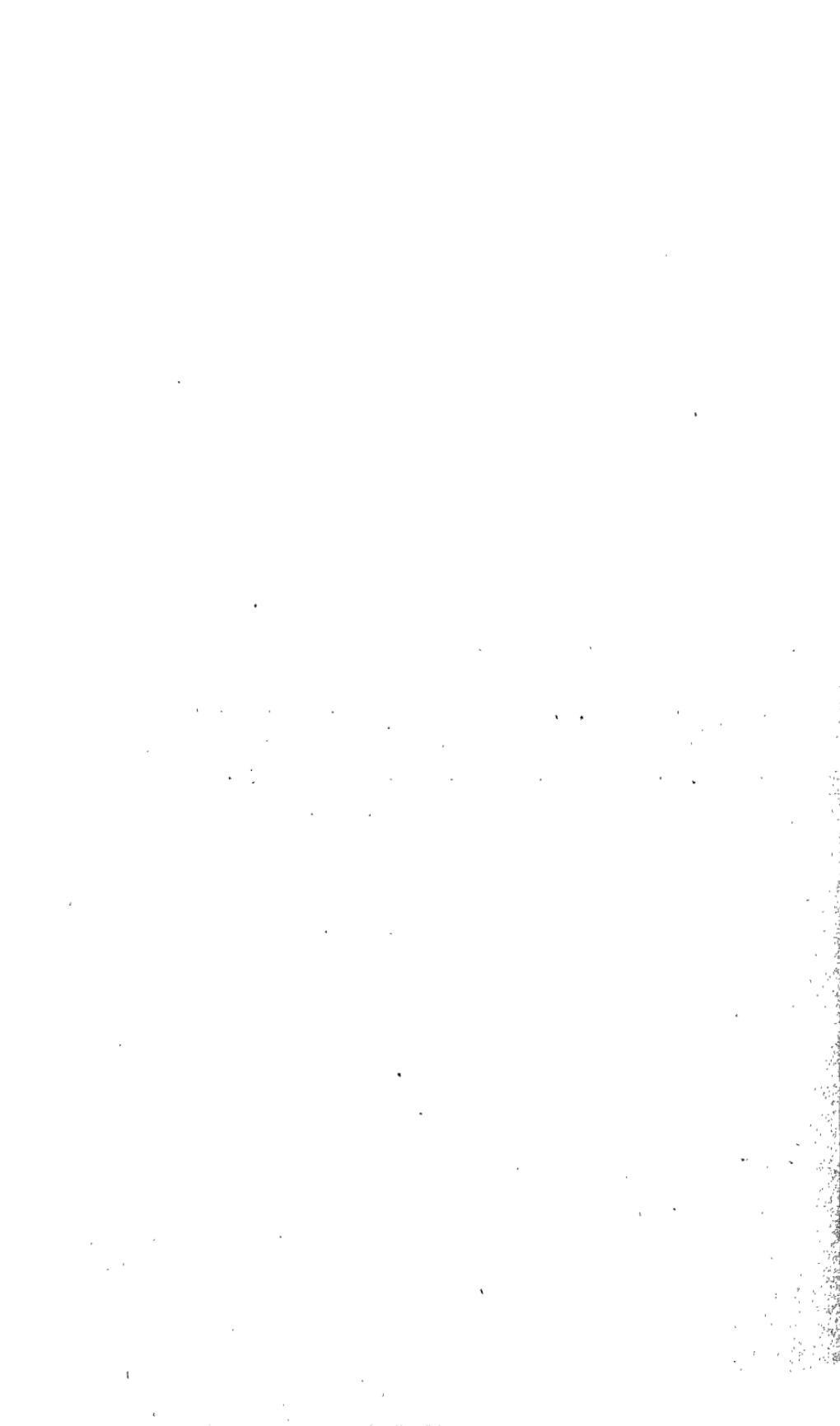
3. IFS may seek affiliation with the International Folklore Organizations and take their advice on the modern technique and methodology for a folklore archive.

It would be the aim of the IFS to come out of the libraries and take its rightful place as custodian of folklore and folklore studies in India. With these words I take your leave. Thanking you all very very much for patient hearing of this lengthy report.

10th February, 1964.

Sankar Sen Gupta
General Secretary,
Indian Folklore Society.

A classified list of papers which were received and read in the sectional meetings or published in the Souvenir of the All India Folklore Conference, Calcutta appeared in the following pages. Asterisk []-marked articles appeared in the Souvenir, ball [●]-marked papers in Hindi and plus[+]-marked papers in Bengali. The rest are written in English language.*



List of Papers

The following papers were received and recorded.

A. Folklore and Literature

1. Sociology and Folklore* Dr. R. K. Mukherjee
2. Physical Anthropology and Folklore Dr. M. Prokopec
3. The Rankini Cult at Chhotonagpur* Prof. P. R. Sen
4. An approach to Folklore Research in India* Sankar Sen Gupta
5. Popular Proverbs* J. P. Govila
6. The Kah-mukries—an interesting form of riddle* Dr. S. D. Chaurshi
7. Indian Botanical Folklore Dr. K. D. Upadhyaya
8. Tiger and lion cultures reflected to Archæology and Folklore Dr. Heinz Mode
9. Cat in Bengali Folk literature + Kaminikumar Roy
10. Some thoughts on folklore study Dr. J. C. Mukerji
11. Stool making Industry of weaker work in Rural Bengal Paramananda Pramanick
12. Historical importance of Folklore study with special reference to Bengal Dr. P. K. Maity
13. The role of a Botanist in folklore research S. K. Jain
14. A classification of Oriya folk literature Prof. Gopalchandra Misra
15. What use shall we make of our study? Kaka Kalekar
16. a. The milk-pouring Cow : A new Motif
b. Spinning and weaving in Assam Dr. Praphulladatta Goswami
17. The concept of Folklore and its befitting Indian Synonym Dr. Trilochan Pandey

18. Aspects of Folklore
Somnath Dhar
19. Some folk-rites of Midnapore
Dr. P. K. Mahapatra
20. The role of an Economist in folklore research
Anil Sarkar

B. Folksong and Dance

1. A garland of forest flowers* (Some Santhali folksongs)
S. S. Bhattacharjee
2. A note on the elements of mysticism in Oriya folksongs
Prof. Bhabagraghi Misra
3. Mysticism in Telugu folksongs
Dr. B. Rama Raju
4. The value of life in folksongs ●
Dr. T. N. Dikshit
5. Indian women in folksongs ●
Dr. Savitri Shukla
6. Kunwar Sing in Bhojpuri folksongs ●
Durgashankar Prosad Sing 'Nath'
7. Ballad singing in India
Dr. Shyam Parmar
8. Oriya ballads and Oriya tradition
Dr. Narendranath Misra
9. The Gusli : an old Russian folk Instrument*
Luise Leonhardt
10. Boat-race songs of East Bengal
Buddhadev Roy
11. Folk-song from Sylhet
Dr. Nirmalendu Bhowmick
12. Regional folk-songs
Dr. P. K. Bhowmick
13. Folk ballads of Bengal +
Dr. Banhikumari Bhattacharjee

C. Folk-art and Craft

1. Handicrafts of India *
Kamaladevi Chattopadhyay
2. Folk-art of Bengal *
Dr. Kalyankumar Ganguli
3. Folk-art in Poland *
(Contributed)
4. Folk-art and aesthetic value
Kalyani Ghosh

5. Folk-craft of the Lodhas
Dr. P. K. Bhowmick
6. Folk industry and its possibilities
Sankar Sen Gupta
7. Folk paintings and Modern paintings +
Subir Sen
8. Rumanian folk-art
(Contributed)

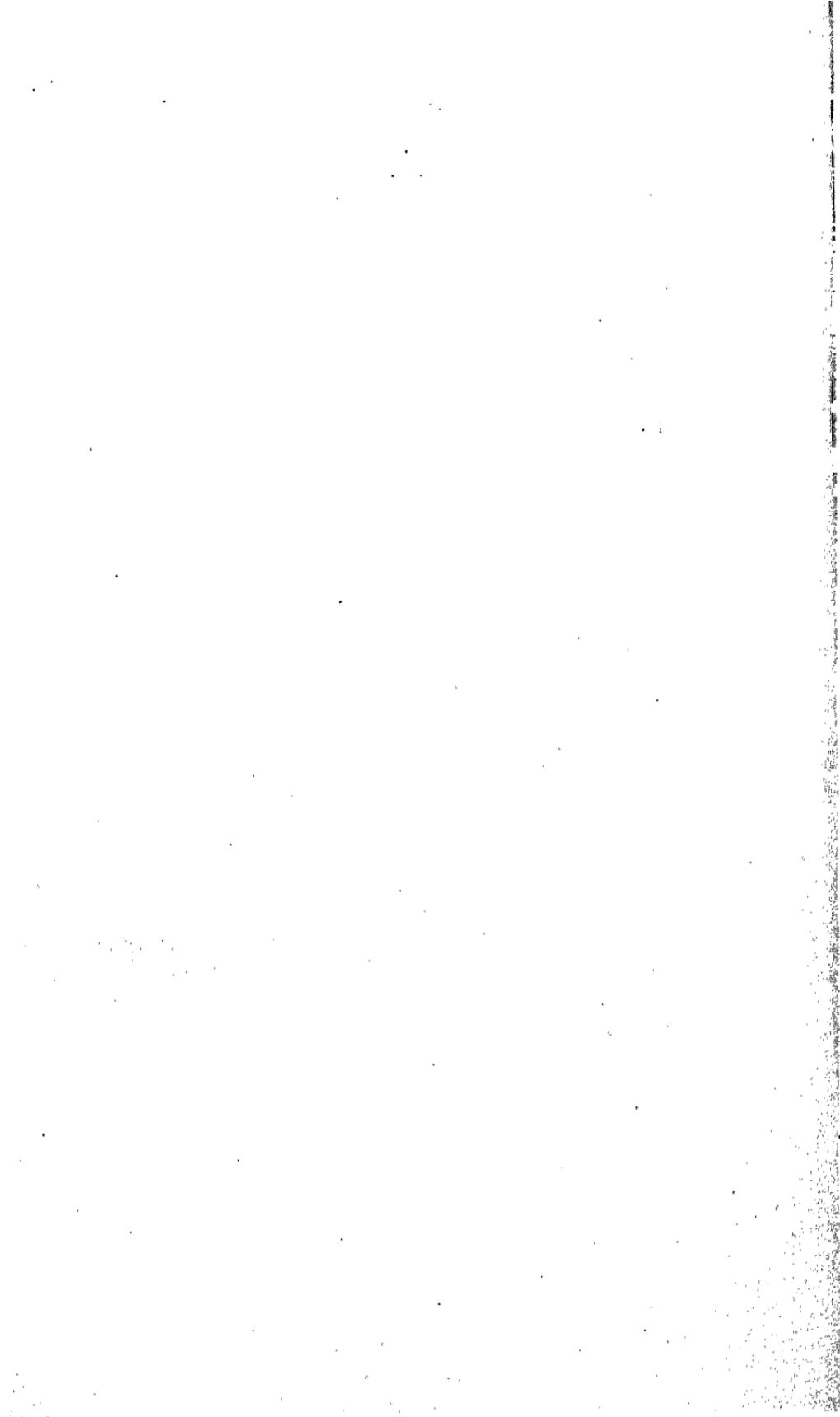
The following speeches delivered in the General session and other sectional meetings of the All-India Folklore Conference, Calcutta, 1963.

1. Address by Chittaranjan Chatterjee
Mayor of Calcutta
2. Welcome address by Mohankumar Mookherjee
Sheriff of Calcutta
3. Inaugural address by Rai H. N. Chaudhury
Education Minister, West Bengal
4. Presidential address by Sophia Wadia
5. Speech by Prof. P. R. Sen
6. Speech by Dr. K. K. Sen Gupta
7. Inaugural address in the folklore and literature
section by Dr. R. C. Majumdar
8. Inaugural address in the folksong and dance Committee
section by Soumyendranath Tagor
9. Extempore speech by Dr. L. P. Vidyarthi
10. Extempore speech by Kamal Kothari.
11. Speech of the Chairman at the Concluding Session
by Ila Pal Chaudhury.
12. Speech by Dr. B. Rama Raju
13. Speech by Dr. J. C. Mukherji
14. Report by the General Secretary

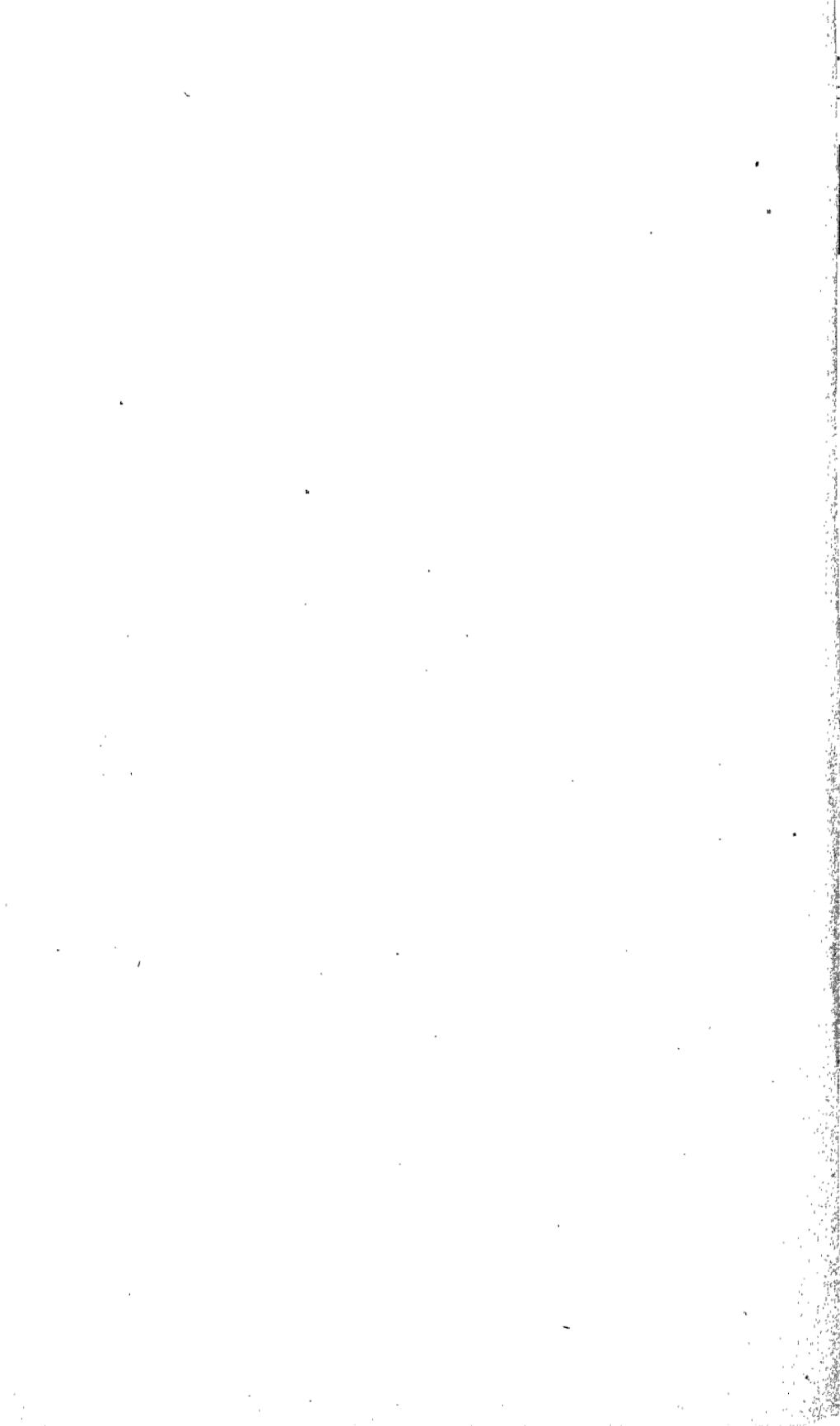
* Appeared in the Souvenir

+ In Bengali

● In Hindi



Most of the speeches were delivered extempore and unfortunately were not properly taken down nor tape-recorded. The speeches made many a pertinent references to the value of study of folklore, scope of folklore research in India and other entertainment and aesthetic values. It also raised the question of usefulness of folksong, dance, folk-arts and crafts. These short speeches are written by the speakers on our request. In one or two cases we relied on our recorder.



CHITTARANJAN CHATTERJEE

Vice-chairman, Reception Committee

* The following is the address of Sri Chittaranjan Chatterjee, Vice-Chairman, Reception Committee and Mayor of Calcutta.

Madam President, Ladies and gentlemen,

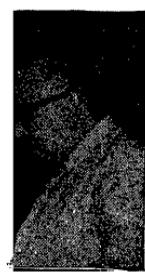
It is my pride and privilege to address this distinguished gathering of scholars, educationists, folklorists, and social scientists, not only of this land, but from distant places. I feel honoured to welcome you in this great city which has tradition and culture quite in keeping with the spirit of this Conference.

Folklore is a modern term first used in the middle of the 19th Century (1846). It actually denotes folk tradition, festival songs, superstition. Modern man is interested in the study of popular superstition, proverbs, songs and popular sayings even in this busy world.

Prophets, poets and philosophers from time immemorial adopted the same attitude towards myths which quite naturally had its impact on their way of thought and philosophy. It has been observed by authorities on folklore that in primitive Indian tribes there was priestly reworking of myths while the Indian *Rig Veda* got rid of indecencies and Homer avoided great scandals. Confucian and Buddhist scribes and the writers of the Old Testament and the New Testament allegorised or definitely made light of the myths that formed the body of the religious belief with which they were confronted. The great Indologists and German scholar Max Muller also harped on the modern study of folk-tales.

Folklore is an oral art involving all the special attributes of oral narration. Modern study of folklore while freeing itself of all preconceptions is founding itself upon the importance of folklore as a social phenomenon and as means of expression by a social group of its own attitudes and cultural life. This is more emphasised in regard to religion which is largely unintelligible without reference to sacred tales. These tales become the most important aspect of the local religion complex.

Folklore, thus, touches every aspect of traditional and cultural life including secular and religious myths, folk-tales and historical legends as well as rich folk science in star, plant and animal lore. This aspect of folklore is true everywhere in the world from the Esmiko world down to the coasts of South Africa. Remarkable concord of languages, myths and



Sri Chittaranjan Chatterjee

geographical region mark off certain folklore regions throughout the world. Peculiarly enough certain tales are almost common the world over. The story of rabbit trying to rival the ways of other animals is told of Longfellow's Hiawatha and in Alaska it is told of a raven. Among the Samoyed of Siberia, as on the northern-most coast of North America, children escape a pursuing cannibal by a magic flight.

India can well boast of her claim of unity amidst diversities in the matter of folklore. The Hindusthani folklore had almost same reverberations on the Gujarati folklore while the Bengali folklore though considered modern from the Indian standpoint almost echos the same lore of Western India. Thus folklore of India truly represent united Indian character and culture. Herein lies the glory that is India.

Viewed broadly, folklore embraces folk culture as a whole—its arts, songs, ballads, carols, dances, dramas, tales, music and myths. Folklore is not only to be enjoyed for itself. It provides a never-ending stream of glittering phantasm from which painters, sculptors and writers draw inspirations to make pictures and statues, poems and stories. Today the whole world is aware of the great mass of lore that the folk have provided and still provide. Folklore never stops flowing from the springs of the people's fancy, never stops changing as it flows. Wherever people choose to entertain themselves rather than be entertained, it grows. While city people do not give us as many legends and tales as the folk who live among the woods, fields and streams, there has been even in such crowded towns as Calcutta no dearth of ghost stories, folk-songs and fanciful characters. Knowledge of a nation's folklore is the knowledge of the creative working of the mind of its folk. It is a key to open the gate of the nation's value, a highway that leads to the heart of its people.

India is an ancient country where different civilisations from time immemorial have contributed to form one composite culture. It is a store-house of abundant folklore and folk-culture. Since independence, a great spirit of research has overtaken every sphere of human life. In that sense this country is young. It is our good fortune that distinguished persons of science and letters have come forward and have been trying to collect treasures of ancient glories hidden in different regions. It is hoped that by this collection of treasures from different parts of the country, the glory of hidden treasures will be unravelled before the world at large. I feel, a Conference of this nature will be a great impetus for those enthusiastic young minds who have the creative impulse to retrieve the old treasures of this land. I wish this Conference all success and welcome you all on behalf of the Reception Committee.

Before conclusion, Sri Chatterjee regretted the absence of the Chairman of the Reception Committee, Sri P. C. Sen, Chief Minister, who was away from the city in connection with some urgent work.

8th February, 1964.

MOHANKUMAR MOOKHERJEE

Sheriff of Calcutta

Sri Mohankumar Mookherjee, Sheriff of Calcutta welcoming the guests and delegates said

Madam President, Ladies and Gentlemen

I should like to begin by thanking Madam Wadia, the President Sri Rai H. N. Chaudhury, Education Minister, the inaugurator and to Sri Sankar Sen Gupta, General Secretary for inviting me to welcome you all at this first session.

Folklore is the knowledge and learning of the common people of a country which formed a tradition. The antiquity of a country is provided by the maintenance of tradition and culture of the people of the country. Folklore is a technical word which is not confined only in the folk songs, folk dances and other entertainmental purposes but the entire tradition of a country is reflected in folklore.

Your Conference is lucky in its workers. They are an

admirable lot. I congratulate you on this. Many noble causes suffer for want of men and women to handle them. We should, therefore, be very careful in idolising our workers. We are aware, from the beginning of civilization folklore has developed on the soil of India. The early paintings and sculptures contribute vastly to the rich tradition which has been turned into folk art gradually. The friendly tie between the countries can be tightened through folklore in different lands and an extensive study of folklore will help largely to create a universal fraternity. In the present juncture of the world situation



Sri Mohankumar Mookherjee

when each nation is bent upon to find diversity I feel the demonstration of folklore of various lands of the world on a common platform will bring forth a good understanding and will contribute a lot to the establishment of 'One World'.

Calcutta having its rich culture and tradition, is the most suitable place for the holding of Folklore Conference which will afford the opportunity to the delegates and people of Calcutta to come into close contact and to witness demonstrations of folklore of different region of India. This will have a great value not only from the point of entertainment but from the point of integration also. I am extremely glad to see that you have a very impressive agenda to go through. Many burning folkloristic problems have to be discussed. I am sure you will succeed in inviting to them the sympathetic and sustained attention they deserve. I wish you god speed in your noble and devoted work and have great pleasure in welcoming you all.

8th February, 1964.

RAI HARENDRANATH CHAUDHURY

Inaugural address by the Minister of Education

Inaugurating the first session of All India Folklore Conference Sri Rai H. N. Chaudhury extended his hearty welcome to the eminent folklorists of India and abroad who were present on the occasion. He said, "we welcome you all in a selfish way, but your presence here enables us to benefit by each other's experience. Just as cooperation in different ways are welcomed, so also it is good to develop scientific cooperation among different countries." He then exhorted the folklorists not to live in ivory towers or to become passive spectators of life in the name of objectivity of scientific study but to keep in mind the consequences likely to follow from their actions. He added, "civilization has ultimately hampered the progress and creation of folklore and as a result its culture has slowed down." "It is well known that a great bulk of our people was illiterate but that did not mean," the Education Minister added, "they were so ignorant as not to grasp the significance of their cultural heritage.

Folk culture survived more in rural environ than the urban, and rural population, the so-called illiterates, kept folklore from extinction." "The history of mankind," Sri Chaudhury said, "bears testimony to the fact that man has suffered in the past, not because he was ignorant of natural forces that could be utilised for material comfort, but because of peculiar manner in which he often thought and acted. It is a fact that there has been attempts from time to time by certain wise and enlightened men to mould the mind of man, yet there has not been any appreciable change in the mode of his thought and actions and hence the major cause of human sufferings and

Sri Rai H. N. Chaudhury

misery in the present-day world exists. The failure in this direction can be attributed to our lack of understanding of the forces which drive a man to act in a particular manner. Until as late as the beginning of this century, there seemed little possibility of discovering these forces but the scientific discoveries within the last few decades have brought us a ray of hope."

Sri Chaudhury said, "From folklore a historian can link up history, a linguist can increase his stock of words, a socio-economist can have data on folk life which may open up a new vista, a socio-biologist can trace up a nation's cultural life, an archaeologist may draw a line on the aesthetic senses of the folk people. The anthropologist can see a total man through culture-change, relics and beliefs. A folklorist is the combination of all these. So a folklorist has a most important role to play in human history and folklore is a vital subject there. It is also a medium of education."

Speaking about the desire for peace and friendly ties, Sri Chaudhury said that there has been evident intensity of desire for the avoidance of war which might be terribly unleashed. It is the folklorist and other cultural scientists who can serve successfully to build friendly ties for the welfare of the human race.

"In ancient India," Sri Chaudhury said, "epics like the Ramayana and the Mahabharata, the Gita and others were orally transmitted to the masses through *Kathakata*. This is very popular even in today's village but the change of time and values of life have ultimately compelled many of our folk people to shake hands with the traditional life. And curiously enough, on account of this change a new group of fashionable culturists who neither know folk nor culture are fetching up. And it is a challenge to the honest and faithful workers and they should accept this challenge for the welfare of our country. We must also bear in mind that following industrialisation the folklore is getting lifeless and our fondness for urban culture has been on the ascendance. Still we shall have to go on with the work undertaken."

Sri Chaudhury said that the learning of religion, truth, honesty, faithfulness and so forth were offered by the village bards who had tremendous influence on the folk people. In our childhood we learnt from the lips of our mother, aunt, grandmother folktales and folk-sayings that developed our moral sense. The anecdotes of birds (*Bengama-Bengami*) and other animals we learnt from them were most edifying. This we cannot forget even at the fag end of life. Considering this and other utility of folklore everybody of us present here are extremely pleased to see an attempt to record, collect, publish and classify the fastly dying relics of Indian tradition and culture by the

Indian Folklore Society. And here is the utility of this Conference. The exchange of ideas and thoughts and the technique of research work can be discussed here for everybody's benefit.

The Education Minister emphasised that all-out effort should be made to collect all forms of folklore with the zeal of 'now or never' as it is disappearing very quickly.

Pointing out the influence of folksong, folktale, *jatra* and the topics, he said that they are the vehicles of mass education. The *Baul* song and dance has a great influence on our day-to-day life. "With the advent of Sri Chaitanya," Sri Chaudhury said, "the flood-gate of Vaishnavic mass prayer in the form of "Sankrittan" was thrown open and all people irrespective of caste and creed had the privilege to take part in it. Bengal witnesses democratic secularism which the New India is determined to establish."

Sri Chaudhury said, "From folk culture we could know that a seeker after knowledge should not have lived in a particular sect or culture. It gives us the secular form of education and socialistic pattern of democracy. Folklore speaks of unity in diversity. This is an excellent form of education. In ordinary secular education a student gets the best result when he aims at acquiring knowledge with a spirit of intellectual austerity and dedication. He said again that "no education can achieve desired result if the students spend more time in the canteen or union room or in politics than in laboratory or library. So is the case with the folklorists or other scientists—he cannot achieve his goal without painstaking endeavour. The student of folklore should devote his time selflessly," remarked Sri Chaudhury.

At the beginning Sri Chaudhury regretted the absence of Sri P. C. Sen, the Chief Minister and Chairman of the Reception Committee, as he was out of the station. He also said that the time happened to be unfavourable for the Conference. Still the organisers have run the risk and stepped forward to convene it. Congratulating the organisers, specially Sri Sankar Sen Gupta, he concluded his inaugural address.

SOPHIA WADIA

President, Indian Folklore Society

PRESIDENTIAL ADDRESS

"No mythological story, no traditional event in the folklore of a people has even been, at any time, pure fiction. Every one of such narratives has an actual historical lining to it. I find myself in complete disagreement with those who find in myths and legends, religious and profane, nothing but nonsense and superstition."

H. P. Blavatsky

"The great antique heart, how like a child's in its simplicity, like a man's in its earnest solemnity and depth. Heaven lies over him wheresoever he goes or stands on the earth : making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight ; angels yet hover, doing God's messages among men....Wonder, miracle, encompassed the man ; he lives in an element of miracle....A great law of duty, high as these two infinitudes (heaven and hell) dwarfing all else, annihilating all else—it was a reality, and it is one : the garment only of it is dead ; the essence of it lives through all times and all eternity."

Carlyle

"*Homo sum : humani nihil a me alienum puto.*"

"I am man and nothing that is human is not foreign to me," said Terence, a latin poet born in Carthage before the Christian era—194—159 B.C.

As such folk lore should be of interest to every one. In fact, folklore being essentially human should be of special interest to all who want to understand man. The poetry of the people springs from the soul of a nation and is therefore more truthful than the more sophisticated art of the civilized people.

All study should be pursued in a spirit of understanding. Every picture, every sincere portrait of life must be placed within the frame of human sympathy.

A study of folklore undertaken and carried out in that spirit can be a great factor in bringing about national integration.

Madame Sophia Wadia

Especially at a time such as ours, the subject should attract the attention of all educators and social reformers. Its study should make for understanding and tolerance in human affairs.

The interest in folklore is very old. It has always existed and people have welcomed and sought information about the traditions, ballads, stories and superstitions of the common folk. They concern Man and enrich our knowledge of human nature, human society and human history. The actual science of folklore, however, is of comparatively recent date and its beginning is a most romantic and thrilling story as we shall see in a moment.

The word "folklore" was coined in 1846 by the English antiquarian William John Thomas. Until then the expression "Popular Antiquities" was used.

"Folklore" deals with the unrecorded traditions of the people as they appear in popular fiction, custom and belief, magic and ritual. It represents the voices of the "folk". Today folklore is in the West, in Europe and America especially, a recognized science. The study of folklore includes the use of every available instrument, historical, literary and philological, as well as that of comparative analogy. It is a field closely related to anthropology. Folklore is a historical science making its own contribution to the knowledge of man. It is an auxiliary science to philology, history, ethnography and the history of religion. Folklore is both history and science. In fact, it is a historical science. "Historical" because it attempts to throw light on man's past and a "science" because it follows the scientific discipline.

The problem of chronology is a difficult one, since the material is gathered today and we cannot be too certain of its antiquity. But that aspect is not so important.

Man's intellectual power, however, varying in degree, is yet essentially the same in kind. From this it follows that his spiritual growth in different parts of the globe and under different climes has on the whole assumed very similar forms, however great the difference in pace.

Rural populations still hold to beliefs and practices long since given up by the majority of the people in cities.

As to the origin of the systematic study of folklore, this is the story. At the beginning of the nineteenth century in Germany, two brothers were busy with a strange task, so strange that many good souls found it unworthy of serious writers. Scholars, philologists, historian as well a philosophers, Jacob and William Grimm collected tales, much as though they were running after butterflies. As a matter of fact, their first thought was to catch the tales while still alive.

These fairy tales are beautiful, because they are true. They

mirror the hearts and the minds of the folk. They reflect the simple forces of the Soul. "Once upon a time..." That time goes back to experiences thousands of years old. How far back does not really matter. What matters is the validity of the experience and the spontaneity of the narrative. But human experience is the same everywhere and so the same tale multiplies in all countries, reappearing under different forms, but always on the same theme. "Once upon a time...." and we feel ourselves linked to the most remote members of our human family. To the most distant in geographical locality, as well. For every country has given and every country has received. And so innumerable have the exchanges been that there exists to-day a community in folklore which transcends all national and communal barriers, revealing behind external differences, the essential unity of mankind.

8th February, 1964.

RAMESHCHANDRA MAJUMDAR

Vice-President, Indian Folklore Society

Inaugurating the Folklore and Literature Section of the All India Folklore Conference on 9th February, 1964, Dr. R. C. Majumdar delivered a learned speech for about an hour. In his speech he said that the culture of the people of a country depends on the racial elements. In order to determine the different races of man that settled in India it is necessary to analyse the physical features of her existing population. According to some sources no less than six racial elements have contributed to build up the population of India. The Negrito, immigrant from Africa is now traceable in the Andamans, Kadars and Palayans of Cochin and Travancore, the Nagas of Assam and a few other tribes in India. The Proto-Australoids who came from the West and the Mongoloids who came after them, they gave rise to Kol or Munda type, the Mon-Khmer type in Assam. The Mediterranean peoples with different sub-types all came from the West and spoke the Dravidian language. The Alpines, Dinaric, and Armenoid, forming sub-groups of one physical type, probably came from Central Asia. They form main elements in the population of Bengal, Orissa and Gujarat, and are also found scattered in other parts of India. The Nordic group who spoke the Aryan language, of which the earliest specimen is preserved in the Vedas is found Northern India. This is to be remembered while discussing the basic elements of folklore and folk literature.

Giving a detailed outline of the elements of Hindu religion, he said, there is a general belief that all the best elements in Hindu religion and culture are derived from the Aryans, and whatever is lowly, degrading, or superstitious in it represents the primitive non-Aryan element mixed up with it. This view is certainly wrong, and we must admit that the Aryan religion, thoughts and beliefs have been profoundly modified by those of the Proto-Australoids and Dravidians with whom they came into contact in India. Though the extent of their influence is not yet fully known, there is no doubt that they underlie the whole texture of Hindu culture and civilisation, and their contribution to it is by no means either mean or negligible. On the contrary, in some respects, particularly in material civilisation, the Dravidian speaking peoples perhaps excelled the Aryans, and in any case they must be regarded as partners of the Aryans in building up the great structure known as Hinduism.

Dr. Majumdar tracing out the earliest sources of history, in his most interesting and learned speech opined that it may be regarded as certain that the splendid civilisation that flourished at Mohenjo-daro and Harappa exercised great influence over the later development of culture and civilisation in India in almost all its branches. There is enough evidence to indicate that some of the fundamental conceptions of Hinduism are derived from this culture, and it is not unlikely that the Indian script and punch-marked coins, as well as many arts and crafts in later India are greatly indebted to the same source. Therefore, it is now being gradually realised that the present civilisation in India is not merely a development of the Aryan civilisation, as has so long been generally held, but that it is a composite product resulting from the fusion of several cultures in which the contribution of the Sindhu Valley civilisation must be regarded as an important factor. So, the present-day Indian culture cannot claim its origin from the Aryan sources without giving due respect to its constituent non-Aryan and folk-culture. Therefore in understanding real India folk-culture is in point.

On the question of religion again he remarked that in the religious mind of the Indians the Aryan gods are in a sublime position. But in order to complete the picture of religious condition, it is necessary to add that primitive belief in the spirit of the earth and mountain, in *Yakshas*, *Gandharvas*, and *Nagas*, and worship of all these, as well as of animals like elephant, horse, cow, dog and crow, still retained a hold on the popular mind. In folk-belief and religion these nature-gods and goddesses of folk-origin are more deep-rooted.

Pointing out the relation of folktales with similar tales found in Sanskrit literature, Dr. Majumdar said, Sanskrit literature is particularly rich in fairy tales and fables, which are mostly collected from oral sources. One of the most interesting Sanskrit work is *Panchatantra* which was translated into Pehlevi, Arabic and Syriac at a early date, and thus found its way to the Western countries and translated in almost all European languages. And it has been regarded as the earliest book on folktale. The celebrated and popular work *Hitopadesa* is based upon *Panchatantra*. In all these works the real folk elements are available, which have already been mentioned. An early work, *Brihat-katha* by *Gunadhyā* (1st or 2nd C.A.D.) is now lost, but its substance exists in two (Buddhaswami's *Brihat-katha Slokasangraha*, of which only a fragment exists, is another version of *Brihat-katha*) later versions. These are Kshemendra's *Brihat-katha Manjuri* and Somadeva's *Kathasarit-sagara*, both belonging to the eleventh century A. D. The latter is a massive work of about one-fourth the size of the *Mahabharata*. Other well-known works of this class are *Vetala-Pancha-vimsati*, *Simhasana-dvatrimsika* and *Suka-saptati*.

The tales collected in these collections are very rich with folk elements, as has been equally recognised by the scholars of the East and West. Now these are not all but just to point out some instances here in this learned gathering. We are to see its historical elements and sources and should try to trace out a real history of India with the help of the materials we may have from differnt branches of folklore. You the scholars assembled here should take the lead in this field of folklore study and research.

In course of his lecture Dr. Majumdar also pointed out the utility of folk-arts and crafts with special reference to pottery arts. He gave an outline of the arts and crafts and said, among other crafts, pottery appears to have been practised on an extensive scale. A large number of specimens of the pottery used by the monks of Paharpur, and dating back probably to the eighth or ninth century A.D. have been recovered in recent years. These include large storage jars, spotted vases or *lotas*, cooking utensils, dishes, saucers, inkpots and lamps of various design. The potter's art is also exemplified by the immense variety of terracotta plaques discovered at Mahasthan (Bogra), Sabhar (Dacca), Paharpur and other places. Some contemporary inscriptions refer to potters (*Kumbhakara*) and potter's ditch (*kumbhakara-garta*), and the context in which they are mentioned seems to show that pottery as an industry was conducted from rural settlements for the most part.

Dr. Majumdar traced back the history of foreign trade from the earliest times and said that the history of India's foreign trade may be traced back to at least four or five centuries before the birth of Christ. Strabo refers to the "Ascent of vessels from the sea by the Ganges to Palibothra" and his information is probbly derived from Megasthenes' account. A number of Jataka stories mention merchants and businessmen taking ships at Benaras or lower down at Champa and then either coasting to Ceylon or adventuring many days without sight of land to Suvarnabhumi. The *Periplus of the Erythraean Sea* proves that Bengal maintained an active overseas trade with South India and Ceylon in the first century A.D. The *Katha-sarit-sagara* mentions merchants travelling from Pundravardhana to Pataliputra. Many Indian folktales and folk literature refer to the sea voyages of the past.

Dr. Majumdar opined that the origin of the *Jataka* stories are folktales. The compiler of the *Jataka* stories have added certain topic which suits their religion in the beginning of the story and also have added something at the end just to suit their purpose. On a proper analysis it will be observed that the *Jataka* stories are nothing but Hindu folktales.

Dr. Majumdar pointed out some documents on folk religion and wished somebody to undertake a survey work on it. He

also said, collection of folklore is necessary no doubt but that alone will not serve the purpose. They should be properly recorded, classified and analysed and for that there should be an Institute with academic discipline. Congratulating the Indian Folklore Society on its mission, he said, it is rendering a very useful service to the future India. It should be encouraged from all quarters, concluded Dr. Majumdar.

9th February, 1964.

KAKASAHEB KALELKAR

Vice-President, Indian Folklore Society

Europe taught us to make a distinction between classical literature and folk literature. An intensive study of the classical literature of Greece and Rome gave birth to the Renaissance in Europe. Only after making full use of its classical literature did the mind of Europe turn to its folk-literature.

The democratic spirit gave a new dignity to the culture of the masses. This opened up vast fields for research and enlightenment. It was soon discovered that the field of folk-culture was vast and varied. Folk-proverbs were collected and studied in evergrowing detail. Manners and customs of the masses also came to be studied intensively. This led the discovery of folk-religions, as distinguished from the established religions based on scriptures and revelations.

But this study of folk-culture may said to be still in its infancy. Scholars are content with describing the various elements and peculiarities of folk-culture. At best, they try to explain how the folk element in the culture of to-day is the direct result of environmental necessity. Folk-religion is sometime treated as a relic of pristine barbarism—which must yield place to the revealed religions of divine origin. Sometimes folk-religions are admired as remnants of the poetic fancy of primitive man. All this is good but not enough.

Human nature can never be satisfied unless it produces a synthesis between the urban culture and folk-culture. In our religion, the elements of folk-religions and the scriptural religions should inevitably fuse together. Then alone can mass psychology be satisfied.

The Hindu religion is the result of such a conscious synthesis. The *Puranas* have accepted the folk-culture of the masses and interpreted it in terms of Aryan metaphysical deliberations. Folk-tales and folklore have been exploited liberally in order to evolve a hierarchy of cultural patterns—all contributing to the building up of a grand religious society with proper adjustments for each cultural level.

Even the ultra-rationalist is taught to look with a kindly eye upon superstitions, beliefs, by showing him that they can all be treated as allegories meant to convey—in a poetic form—the lessons of spiritual endeavour for the attainment of the Highest.

Our socio-religious law-givers laid down, in so many words, that in marriage and other ceremonies the local and communal traditions were to be respected and followed even if they had

not been mentioned in the scriptures or the religious codes of conduct श्रुति स्मृति पुराणेषु ।

These ancient social leaders were great builders of human society. They realised that peace and progress depended on harmony, which could only be established by a patient process of integration.

Even the caste system, which we all rightly decry today, was originally meant to bring about a kind of a grand synthesis and integration out of heterogeneous tribes and clans. This could be done only by accepting and appreciating the folk-culture of the various social elements.

Today, students of folklore have been collecting, editing, studying the manners, customs and convictions of the masses, chiefly through folk-literature. It is high time that we should carefully consider the ways of utilising all these materials and the sentiments behind it, for the evaluation of a grand hierarchic culture leading to the integration of the whole of humanity which is at present divided into so many unrelated, if not antagonistic races, religions and mutually exclusive cultural patterns.

The distinction between the masses and classes has to be effaced through a composite culture based on mutual respect, if individual freedom, as also the well-being of humanity as a whole, are to be saved and fostered.

MIROSLAV PROKOPEC

Delegate from Czechoslovakia

Professor Dr. Miroslav Prokopec, a delegate of the Conference from Czechoslovakia delivering his lecture on the Physical Anthropology and Folklore, said :

The country from which I come, Czechoslovakia, lies almost exactly in the centre of Europe. Historically, it has been a crossroad through which have passed many European nations and cultures, finally being occupied by the most Western Slavs, the Czechs and Slovaks. The groups, of which these two nations are composed, developed a remarkable indigenous culture which contains much folklore, still partly current to this day amongst the older generations in particular areas. This culture has attracted folklorists of the past and present.

Research, collection and analysis of folklore are now-a-days the concern of the following institutions :

The institutes of ethnography and folklore of the Czechoslovak and Slovak Academies of Sciences, the Institutes of Ethnography of the Universities, and in national, district and local museums. Of these, particular mention must be made of *Museum of Ethnography* founded by *Vojta Naprstek* (attached to the National Museum in Prague), now exclusively devoted to African, Asian and American cultures. Much of this is also covered by the Institutes of Languages and that of Oriental Studies in Prague and Bratislava.

I was asked by my colleagues to participate in this Conference in their name, and to bring you their warmest greetings. Thus, on behalf of my associates and in the name of the institutes cited above, I would like to offer our good wishes for every success to your Conference.*

I shall now give a brief outline of the linkages between

*After coming back to Czechoslovakia I shall inform my country fellow-men about this Conference. P.

physical anthropology, which is my field, and folklore. In the investigation of populations, tribes and clans, the physical anthropologist finds people in their natural habitat, an environment, that itself embodies the accumulated culture and folkways of many thousands of years. Such a culture is expressed in the style of dress, the ritual observances, the music and literature or mythology, the preparation of food, the worship of deities, the nature of consumption, and so on. If the *main aim* of the physical investigator is restricted to *purely morphological characteristics*, nevertheless he must account for the *cultural context* in which those characteristics are produced. Consequently, *cultural and physical anthropology must in some degree be interdependent*.

One need cite only the name of Franz Boas, the distinguished American scholar, who contributed to both branches of anthropology. The same is true of the Czech L. Niederle, trained in physical anthropology by Manoubrier in Paris, Ranke in Germany, and became the *first lecturer* in physical anthropology at Charles University, Prague, in 1891. He dedicated himself intensely to Slav folklore. In the same vein V. Suk from the Brno University, Herskovitz Hallowell, of America, D. N. Majumdar from India and many others could be mentioned.

What makes a physical anthropologist particularly interested in folklore are all the items, which relate to the human body, its morphology and physiology.

Practices and rituals performed in relationship to birth, and marking the stages of growth and development in the child (for example circumcision, maturity rites etc.).

Practices, related to the influencing of mature physique—the development of physique, skills or disciplines, achieved through exercises, special diets, etc.

Ceremonies involving physical mutilation and deformation have proved of particular interest to anthropologists. Deformation of the head have been noted in many different societies at widely different times. Multilations usually involve earlobes, teeth, nose, lips, skin (tattooing, keloid tattooing, cauterisation etc.).

Means, methods of food preparation, cooking and kitchen organisation. This factor as well as other economic factors influence the type, amount and quality of food and thus physical change and is consequently one of the main exogenous factors influencing the outer appearance of individuals and bodily type. Then practices bound up with the treatment of the aged. Examination of practices current today in some populations may well offer as a clue to explain the habits and ways of life of prehistoric people, of which there exists only indirect evidence.

The practices of indigenous medicine utilising herbs and traditional remedies, including operations, trephaing of skulls,

cauterisation, acupuncture and so on, is also for obvious reasons of great interest.

Rituals concerned with death, post-mortem conditions, method of disposing of bodies, offer a field vitally necessary for the anthropologists. Finally we can enumerate in addition, the forms of dance involving physical endurance which needs close study by investigators of physique. Again, costume, embroidery, paintings and patterns on pottery, may contain in a transmuted or stylised form the human body, and as a consequence, needs to be analysed. Physical anthropologists can perhaps correlate these patterns with past and present features of a given population.

Physical anthropologists as well as human biologists and physiologists of the day find the early conception of the appearance of man on the Earth and ancient explanations of physiological functions in man as preserved in folk mythology to be full of charm and poesy.

My visit to India is primarily concerned with physical anthropology, but I am eager to learn about the factors I have mentioned from you, the members of this Conference, and so I would very much appreciate any suggestion you might make to me on these matters.

8th February, 1964.

KAMALADEVI CHATTOPADHYAY

Vice-President, Indian Folklore Society

Handicrafts is rightly described as the craft of the people. In India it is not an industry as the word is commonly understood ; for the produce is also a creation symbolising the inner desire and fulfilment of the community. The various pieces of handicrafts whether metalware or pottery, mats or woodwork, clearly indicate that while these were made to serve a positive need in the daily life of the people, they also served as a vehicle of self-expression for they revealed a conscious aesthetic approach. At the same time, they reveal in their structure the principles of *Shilpa Shastra*, the ancient scientifically evolved formulae and regulations.

In the peace and quiet seclusion of the countryside the village community evolved a culture of its own out of the steady flow of its own life and of nature around it. The community acted as a single personality because of the common integrated pattern of life, in responding to the common joys and burdens of life, to the common occasions and landmarks that stood out in the flux of time and to the change of seasons. Out of a million coloured strands of tradition filled with song and verse, legends, myths, native romances and episodes, from the substance of the every day life of the community, and out of nature's own rich storehouse, was woven a rich, creative and forceful art.

The artisan was an important factor in the equation of the Indian society and culture. By performing valid and fruitful social functions for the Community, he earned for himself a certain status and a responsible position in the society. He worked for those whom he knew and this gave a touch of personal intimacy to the work. He made things mainly for the use of the people around him and not so much for sale in a distant market place. His work was evaluated not so much in terms of money but rather entitled him to the necessities of life, and ease and rest in sickness and old age.

He was not at the mercy of the middlemen or a changing clientele. He was an heir to the people's traditions and he wove them into his craft, making it into an art. The bold local styles that the village artisans evolved were a great contribution in the evolution of Indian art adding to the wealth and variety of colour and design.

All that has changed today. The handicraft was partially lost in an economic struggle in the new rising industrial society. In fact, mass production brought to the fore a new type of

product which though it fulfilled the basic need, was of uniform type and design. The emphasis was shifted from utility with beauty to utility only. Cottage craft lost its perspective and yielded to the overpowering impact of mechanised production. But nevertheless it is well to remember that handicraft has distinctive value of its own. The object of the craft is not to compete with machines but to create individual pieces of unique shape and design and it is here that the machine cannot compete with human resourcefulness and genius.

Many of these unique and complicated processes are the result, perhaps, of centuries of experiment and evolution. They are a reminder of our valuable heritage and of our aesthetic make up, lightly to discard which would be to wipe out some of our inherent background, to destroy that romance which lends enchantment even to a dry and drab environment; for it is like capturing a long-lost dream to watch an Indian potter at his wheel with his deft fingers, shaping under your very eyes, the distinctive designs scooped out of the five thousand years old Mohenjo-daro, or see the Indian weaver ply his complicated loom to reveal the tissues and brocades treasured reverently as antique museum pieces in London and New York.

Even from the economic point of view, these handicrafts have important place in our national development, because for regions like ours, the unfolding of the industrial pattern would have to be different, taking into account the vast size of our country, abundant labour with a rare skill of its own but little easy capital.

KALIKINKAR SEN GUPTA

Speech in the General Session

Dr. K. K. Sen Gupta, President Banga Sahitya Sammelan and the Chairman of the Food and Care Committee said,

Madam Wadia, Hon'ble Minister of Education, Mr. Mayor, Delegates and Members of the All India Folklore Conference and the Indian Folklore Society,

It gives us great pleasure to meet this afternoon and to discuss ways and means to espouse the study and research of folklore materials in works of art, songs and poems, tales and stories, legends and anecdotes that lie dispersed and neglected in the rural areas of this wide sub-continent of ours.

This meeting has been sponsored by the Indian Folklore Society whose laudable object is to pursue this study and utilise folklore materials to rewrite history and trace the progressive evolution of our peoples' mind from the rural to the urban plane and to enrich our national literature.

Although the assembly appears to be small in proportion to this spacious pandal we have the satisfaction to see that the representative character of the attendants far exceeds and outweighs their numerical value.

We find people from far and remote region of Europe such as czechoslovakia and from our own centres of study, from Southern India, from Visva-Bharati and other Universities of India.

The very attempt to study and popularise the study of different folklore will bring us in intimate contact with the people in rural areas. The attempt to translate the legends, songs and tales from each states will bring us nearer to other in point of inter-state amity and understanding.

The rich treasure that is hidden in the various proverbs, adages and rural words of wisdom, which contain the accumulated experience of thousands of years,—certainly demand our time, energy and money to make a serious and systematic attempt for their preservation, translation and study. This will also help us to eliminate narrow parochialism that sometime cloud our vision.

In Bengal there are '*Khanar Beahan*' which contains wise indications and omens to make a reasonably forecast of the weather to follow. Our rural folks find in them guidance in agricultural matters for tilling, sowing seeds and furrowing the lands according to such weather conditions prognosticated by these presages.

There are also 'Dakpurusher Katha',—or words of wisdom embodied in heresays transmitted through generations, from time immemorial and they are almost as precious as the precious Commandments of the scriptures for the moral, economical and social guidance of the rural people in their day to day life, their agricultural duties, rituals and ceremonies according to the cycle of seasons.

The philosophy contained in the *Baul* songs of Bengal, sung with the accompaniment of a single string bamboo harp called 'Ektara' is simple yet abstruse with their spiritual suggestion and influenced even Rabindranath and Padit Kshiti Mohan Sen Shastri whose writings are replete with references quoted from them.

Unless they are salvaged now or as early as possible they are soon going to be lost under the pressure of urban influence that is fast choking and smothering them. Young boys and girls of today receiving a little school education ignore, undermine and forget them with the result that they are being buried into oblivion, irrecoverably and for ever.

At one time we organised from the Calcutta Cultural Forum a symposium on 'Superstitions' that prevailed in different countries of the world. Count Arnold Keyserling, Cauntess Keyserling of Germany and foreign envoys from Germany and France, U. K., U. S. A., Africa and Japan also co-operated with us. Each country's superstition was described and dilated upon by its own spokesman so that no one's feeling of national pride might be hurt.

The lectures were highly interesting and instructive and went to prove the identity of the same stages of evolution that characterised the basic processes of thinking and feeling common to all human beings.

I feel sure that the efforts or the organises will be successful in creating interest and enthusiasm in your minds by the various talks and discussions, music, dances and marionette shows that will follow in the next days and will leave an impression your mind and convince you of the utility of pursuing this precious them from year to year.

8th February, 1964.

LALITPROSAD VIDYARTHI

Vice-President, Indian Folklore Society

Delivering his speech in the Folklore and Literature Committee Dr. L. P. Vidyarthi, Head of the Department of Anthropology, Ranchi University, said that systematic study of folklore has not yet been seriously taken up in India. He said that the anthropological researches have witnessed a phenomenal development during the last fifteen years. Among other theoretical problems, several foreign and Indian scholars have been interested in that of cultural unity in diversity that characterises India. On one level India's unity consists in a sense of Indian nationhood, on the other level in socio-religious structure of Hinduism while on another we may see that caste system is the organising principle of Indian culture.

An anthropologist studies the people amongst whom he lives and works, because from them he can gather information that will throw light on the main problems of man and his culture. Dr. Vidyarthi said that in tribal societies, myths, legends, tales, beliefs, songs, superstitions in general are not an idle speculation about the origin of things or institution. Nor is it the outcome of the contemplation of nature. The function of myths is neither explanatory nor symbolic. It is the statement of an extraordinary event.

He said that viewed as a whole like a body of magic and religion or a system of economic or social organisation the folklore of a particular tribal community is a part of the entire people and it also brings in solidarity, continuity and consistency in a cultural group. He said again that methodologically anthropologists are trying to test folklore in understanding the ethnographic setting, value and other attitudes of different tribal communities.

Dr. Vidyarthi said that in America the cultural historians have used folklore to throw light on the cultural sequences and development of folk communities among which written documents are not existent. But the cultural historians of India are not so serious to accept folklore as an authentic source. Apart from the historic materials the linguistic study of folklore may throw further light on the cultural affinity and cultural contacts between different linguistic communities.

9th February, 1964.

B. RAMA RAJU

Speech at the General Session

Dr. B. Rama Raju of the Osmania University suggested that translation of regional folklore into other Indian languages should be undertaken immediately on a large scale to emphasise the basic pattern of unity found in all shades of folklore of India.

He said that the collection work is a most important job no doubt. But if that collection does not come to proper utilisation, what is the use then of collecting raw materials for years of strenuous work. He said further that for authentic collection, a collector requires constant touch with the informants and it is a painstaking work. Dr. Raju expressed his concern at those persons who are used lightly to treat folksong and music and narrated his personal experience as a collector. He pleaded for comparative study of folk-song and music of different places and for this he strongly felt the necessity of an All India Organisation. Dr. Raju opined that the Indian Folklore Society might fulfil this long-felt want of India.

He also said that to get and collect materials a folklorist has to depend on the nature of study to be conducted, the kind of people to be studied and the mode of life they lead.

8th February, 1964.



Dr. B. Rama Raju

KAMAL KOTHARI

Secretary, Sangeet Natak Akademy, Rajasthan

Sri Kamal Kothari, Secretary, Sangeet Natak Akademy, Rajasthan, delivered his lecture on folk music instrument of Rajasthan. He also brought with him tape-recorder and photographs of different folk music instrument of his state. Sri Kothari narrated how he had collected about 10,000 folksongs from different places of Rajasthan and gave an outline of the painstaking work that the Rajasthan Sangeet Natak Akademy undertook since its establishment.

He said that Indian villages are backward in respect of education. It is still difficult to impose upon the villagers new tradition even in the field of folksong and dance. The changes we witness with them are reaching them spontaneously following the ever changing situation of the world.

Sri Kothari also said that folksongs are composed by the talents from amongst the village folk who are born and grown up in that environment and can inspire one's life. Their musical instruments also have been discovered in such a fashion. Folksong and music became a part and parcel of every festive occasion of the village folk.

Sri Kothari then catalogued the names of the folk music instruments of Rajasthan and described in his lucid style how he had recorded thousands of folksongs, tunes and musical instruments. He also said that the folksingers and folk poets are very shy and like not to sing in the presence of any person who is not known to them. But when they start singing they try their best to satisfy the audience and if the collection can be made from this type of gathering that would be authentic and genuine.

He said again that the impact of an age on human activity is an inevitable phenomenon which does not make an exception of artistic activity. Hence it is no wonder that in the present age which imparts a great impetus to the resuscitation of all form of art, there should be enthusiasts in constant and earnest search of pastimes new, in the domain of the art of song and dance. Sri Kothari said that the music educators can perform a valuable service to folk culture by recognising the true nature of folk music.

9th February, 1964.

JOGESHCHANDRA MUKERJI

Treasurer, Indian Folklore Society

J. C. Mukerji, Treasurer, All India Folklore Conference said that the reincarnation of life may be controversial but that life in the past gave birth to life of the present and that the present conceives and gets confined of the future is above controversy. Folklore is also a matter of the past when music (and dances), literature and craft were not systematised by art and transmitted by prints. Even after arts and prints came into existence, the genius and talents of those who were not academised or escaped the influence of arts and prints, went on reacting to the impulses of the time and creating folklore which varied in different lands according to the manner of life they lived and philosophy they observed. All of these folk elements that were transmitted orally or vocally, by knowledge gained from person by person or crafts, seen and imitated constitute folklore.

Each and every step of transformation in the process of transmission from time immemorial to the present day, may be indiscernible but folklore manifested by an outstanding individual or a community, subjected to oral transmission or otherwise, from an uninscribed tradition, which gets altered, modified, or shaped by time, choice and refusal of a community and the everchanging environment, so much so, that the difference between the final product and the original issue may defeat imagination.

Folklorisation of materials of today may be different and less common on account of the influence of arts, prints, tape records, radio, camera craft, cinema, photography and television but the past will always contribute to the present.

Not that the men of today must turn the hand of the-clock and move back to the stone age, but, certainly we can benefit by recognising the past as evinced by folklore and enrich our wisdom by it and canalise the gathered experience for guidance into the uncertainties of future. We may look forward to the folklorists and socio-biologists to make our life more natural and congenial. This is how folklore concerns us and offers to be utilised in planning.

Independence of India after centuries of dependence has in its wake the urge for national uplift. During the past few centuries the education that we had was wanting in materials for construction and nation-building. It is time that we reoriented education on lines of national culture and idealism. In doing

so, it is essential to link the present with the past and to draw materials from what we had to make education fundamentally national, keeping in consideration the revolutionary change that has come on the foundations of education.

Love of folklore is very deep-seated. Masses of every country are affiliated to folk culture. As such, folklore makes a very facile medium for education of the masses, most of whom are in rural areas, specially in our country. As elevation of the masses who constitute majority of the country is an essential pre-requisite to the progress of a democratic nation, it has become almost incumbent to study and revive folklore. Folk music has been gaining popularity in all progressive countries. It is being realised that folk-culture is capable of improving the texture of society by reducing the gulf between its two extremes. In this regard reference ought to be made to the great work of Bratachari movement started in Bengal wherein folk music and dances play an important part in social, cultural and recreational activities.

In physical education in different countries, specially in the U. K. and the Continent as also the U. S. A., folk dances and music constitute an important part of the school curriculum especially for women. The work of I. R. A. deserves mention in this connection. Rabindra Bharati University has done well by pursuing the devotion of Tagore to the culture and revival of folklore. It is time that folklore as a whole should find a place in the curricular studies of schools' and colleges in consideration of its tremendous appeal and possibilities. It is remarkable that UNESCO has taken up the subject in right earnest. Folk-arts and crafts, folk literature and folk music and dances have also been infiltrating all grades of education in our country. Thanks to Gurusaday Dutt for his angle of vision. His unique collection of folk-arts and crafts is one of the views in world. It will not be out of place to mention that the International Folk Music Council has passed a resolution that knowledge of folk music should form the basis of musical education, both of ordinary and specialised music and that folk music should be used at all stages of education. And that study of music should be given an academic status.

At the folk level, there are many things in common between countries and nations. So, folk cultural meets are bound to help in creating and promoting unity between community and community and between nation and nation. This is a gateway also of the much-talked-of and much-needed integrity in the modern world of disintegrity and disunity when human beings want humanity.

SAUMYENDRANATH TAGORE

Address in the Folksong and Dance Committee

Inaugurating the Folksong and Dance Committee session, Sri Saumyendranath Tagore said that the song is the first expression of human mind, its joy and sorrow, hope and despair and all human sentiments. Those who were nearest to nature, felt that hearts throb of nature. It was they who created the first song. It was a spontaneous reaction to nature and surroundings.

Sri Tagore described, folk-song is unsophisticated. It is the product of unsophisticated people who live far from the urban civilization and its artificiality. The people are very close to nature. They look at nature with eyes of wonder, their minds have hardly any tinge of intellectuality, they are purely emotional throbbing with feeling.

Sri Tagore remarked that in the folk-song the words are the most important part, not the melodic structure which is simple, repetitive and made of few notes. The emotions and feeling are held together by a melody. The melody has no existence of its own. Folk music is rhythmic, usually there is no variation in melody.

He opined again, Indian music which is certainly one of the oldest in the world, had in its classical form developed from *mantras* or *Samaveda* and in the course of its historical development went through the phases of *Jati*, *marga* and *pravandha*. But it is imperative for the student of music to know that in the very period when *marga sangit* was flourishing in India, there was another kind of *sangit* also prevalent. It was called *Deshi Sangit*. The great theoriticians of Indian music *Sarangadeva*, *Anjaneya*, *Matanga*, *Somanatha* and *Narada* all have written about *marga* or *gandharva* music along with *Deshi*.

Deshi Sangit has its own characteristics and own style. *Somanatha* says that *Deshi Sangit* is that which pleases the heart of the people. In the 9th century *Matanga* says that in their own regions the songs which are sung with feeling by women, children, cowherds on their own accord, are called *Deshi*. *Anjaneya* says that these *Deshi* songs do not follow the rules of *Sruti* and *Gamaka*, but they have the marks of different regions in their melodic structure.

Thus these *Deshi* songs were at least as old as *marga sangit*, if not older. These *Deshi* songs were not devotional songs like *marga sangit*, nor did they follow the melodic pattern of *marga sangit*. They were songs on harvest, on changing

seasons and man's joy and delight at rain and plentiful harvest. Thus *Deshi* was distinctly in the nature of folk-music that had preceeded *marga sangit*. That is also clear from *Matanga's* remark in *Brihaddesi*, which says that "Ragas made of four notes are not marga sangit. Ragas woven of four notes are prevalent among wild tribes, such as, Sabara, Pulinda, Vanga, Kirata, Bahlika, Andha, Dravida etc." So these songs were of the non-Aryan tribes that spread out all over India.

Giving a detailed account of the melodies of *Deshi sangit* and *marga sangit*, Sri Tagore said, in course of time *Deshi* melodies of four notes were accepted by *marga sangit* after modification by the addition of extra notes.

On the point of socio-economic value of folk-music Saumyendranath said that the folk music had a social purpose. It is ceremonial and it has magical objects too. The rain-compelling and stopping songs, and the fertility-inducing songs, the marriage and some other ceremonial folksongs come within the range of folk music. Throughout the world we have instances of such folk-songs with magic institutions. The tribes of India—Kacharies, Garo, Oraon, Munda, Santals, Ho, Bhumija, Todas and others have their rain-inducing ceremonies and songs appropriate to them. In different religious rites, vratas and every-day work songs and dances are essential and a part of folk life.

Sri Tagore explained the historical values of folksongs and while doing so he placed some examples from India and abroad. He also pointed out the variations of folk-music tradition of the world.

He said in Europe, there is a tradition of folk music. There is historical proof of plain song in 1st century A. D. originated from the orthodox Jewish Church and Greek Church. In Germany we have proofs of folk music from 9th century. There are also proofs of conventional 'ballads' in 11th century by Troubadours and Minne singers. In 12th century there was the existence of some of the finest folk music in Germany. Depez was one of the best composers of folk music in the 12th century.

The characteristics of the folk music of Europe are that in these folksongs (1) there is no harmonization. Harmonization started much later with Handel. (2) Verses were constantly repeated. (3) Tanas were purely melodic. (4) These songs are for singing and dancing. These songs are spontaneous. No instruments were used with the songs.

The folk music may be divided into four groups—(1) Nightwatchman's songs, (2) Soldier's songs, (3) Peasant's songs and (4) Crafts and guilds songs.

In Europe folk-music continually influenced classical music.

Bethoven, Mozart, Heyden—all of them are indebted to folk music. The end choir of Bethoven's 9th symphony is folk music.

The American folk music has also its own tradition. The old Indian war chants, ballads of the pioneer, the songs of Railroad workers, the sea chanters, the Negro spirituals, cowboy songs are the songs of the heart of the American folk.

The folk music is not individualistic or expression of the personal feeling. It is more or less an expression of the feeling of the community. Some folk-songs are traditional, some are of season, some are of popular heroes and wars. The theme of folk-songs comes from everyday life of the common people—their joy and sorrow, hope and despair, feeling and imagination, love and sufferings. This is the general pattern everywhere. But in Indian folk music there is a special development—the songs which sing about the quest of 'inner man'. The *Baul* songs of Bengal and other songs of mystical strains tell us their philosophical and mystical background. This is due to climatic and other factors governing the life in India. But here we notice the unbecoming attitude of city folksingers and the political folksingers. It is well-known that some singers sing folksongs with some ulterior motive. The Govt. agencies and Radios broadcast bogus and faked folk music in the name of genuine folk music. There is no doubt commercialism must distort, corrupt and transform folk music and may well destroy it by sheer over-stimulation, as has recently happened to the traditional folksongs of India. This unholy affair even in the field of art and culture must be checked. And to do so the cultured people should come in the field of art and culture. The people who knowingly propagate indecent and faked folk music are uncultured and they should be turned down by the effort of the honest workers. Here is the necessity of an association like IFS is felt. Sri Tagore said, it is the duty of every citizen to check this. Most of the folksongs sung by the city folksingers may be termed as popular music. They are not folk music. Popular song and folksong must be judged by different criteria. The city folksinger sings it with the motive of earning money as this 'magic level' fetches a good deal of money so they term their songs as folksongs which are absolutely bogus and baseless. The role of All India Radio and other government organisations are hopelessly deplorable as they, instead of catering real folk song, creating listeners' interest in genuine folksong, are programming all bogus and popular music in the name of folk music. Sri Tagore said, if the AIR is unable to treat folk music and classical music in different criteria, it may form a Board of Advisers with the people who really know what is folk music and what is not. The Indian Folklore Society may be of some use there.

In the true folk music there is earnestness of belief which is

lacking in classical music. The theme of folk music has not got the highly developed literary aspect of the classical songs but it is rich with human feeling.

The folk music has influenced the classical music to a considerable extent. It is well known that the greatest composer Thyagaraja, in South India, had incorporated folk-tunes in his operas—*Divyanamakirtana* and *Utsava-Sampradaiya-kirtana*. The well-known composers Swathi Thirumal and Ramaswami Sivam also encouraged folk music.

In Bengal Rabindranath Tagore, the greatest composer of songs, has incorporated and blended folk-tunes in his songs.

Everybody knows that the *Baul-Song* of Bengal attracted Rabindranath and it influenced him to a great extent in his own creative work. In his article in Mansooruddin's *Haramani* Rabindranath made a very interesting comment on *Bail Song*. He clearly admitted that there are high spiritual and artistic values of *Baul Songs*. Rabindranath described it : "During my stay in Shilaiddah when time and chance permitted I used to associate with the *Bauls*, heard and learnt their songs. This explains why the wordings and the spirit of *Baul songs* are so much manifest in a fair number in my songs."

Sri Tagore said that Rabindranath tired of formalism and sophistication of Indian music turned towards folksongs and immersed his being into the living stream of folk melodies that welled out of the very soil. The rusticity of the melody forms of folksongs, however, laid bare their innate insufficiency to Rabindranath.

Sri Tagore said again that the range of folksong is as wide as rainbow which touches the two far ends of the horizon. Multicoloured pictures of life lie under the bosom of folk songs in which the real life is depicted.

Let the Indian Folklore Society uphold the ideals of the ardent advocate of folk music like Rabindranath and other great personages and the cause of international friendship be furthered by such an attempt, remarked Sri Tagore with his deep regard to the Indian Folklore Society for its courage and the work it has already done in course of these years of its existence. He also hoped that unity between all human beings irrespective of caste, creed and colour can be achieved through the cultivation of folklore and its entertainment sides, that is folk music and dance. But it should be based on truth as Rabindranath declared in unequivocal words—"Truth has neither west, nor east nor south nor north. Truth is one and for all." IFS should be guided by this truth in its research and other activities and even while catering folk music it should not fear or surrender to the whim of the wealthy persons or commercial exploiters in so far as the presentation, guiding or teaching of folk music and dance in its true perspective are concerned, concluded Sri Tagore his fifty-two minute speech.

PRIYARANJAN SEN

Speech at the General Session

Prof. Priyaranjan Sen said at the general session of the All India Folklore Conference that folklore is polytheistic, or polydaemonic; some might call it animistic. To it, people and things have odd powers. It may now be retaining some belief due to the experience of a different age as seen by differently constituted people, so strongly conditioned that they are forced to discern only in their own way.

He said, the high speed wheels of civilization and some modern way of life have combined to push the folk rites and practices gradually into the background and in several cases almost into disuse. Still some modern media have been able to describe its history going back for centuries. Prof. Sen said, for many of their purposes folklorists need up-to-date psychic science. It is hopeless to investigate folklore without knowing much about the life of the folks, their religion, beliefs, practices and other forms of expression. A study of folk rites and practices may reveal the fundamental pattern of living of the folk.

Modern complex, heterogeneous and massive social structure are replacing the old villages and their small rural township do the life-pattern of the folk an ever changing. In India efforts to promote folklore should no longer be limited to a few, neither there should be any lack in thinkers for giving the priority of folklore study in the perspective of nation-building, said Sri Sen. Public cooperation and a reciprocal cooperation of governmental agencies are essential for a better understanding and thorough work. As for the question of promoting folklore research in India, there is need to promote IFS or such other existing Association. Organisation of this type are found in many parts of the world. There are also the federation of neighbourhood settlements and other similar organisations. It is the task of the society conscious individuals to come together, organise themselves, provide different types of training of programmes of all levels of workers, and spread folklore research movement and organisation. Such a movement can lead to better organised welfare and research programmes and make scope for society work for hundreds of persons.

It is to be borne in mind that no folk belief can depend on objective facts of experience but it may on a subjective apprehension of whatever facts come into experience based on sex-practice. It is a specially important case of physio-

psychological control. That is, folklore may now be retaining some belief due to the experience of a different age as seen by differently constituted people, so strongly conditioned that they are forced to discern only in their own way.

The socio-cultural history of India is inadequately known from socio-anthropo points of view. What is little known has primarily been the result of researches by historians of language or religious cults. Folklorists or social and cultural anthropologists in India have made little use of folklore, legends, tales, beliefs, superstitions and other folk materials which in most cases lie untapped and unexplored. Those who have worked in the field of folklore are fully aware of the great difficulties that they confront to explore all the possibilities of its collection and promoting folk consciousness with the developed individualism. In this connection it is necessary to realise the basic difference between a folklore researcher and a social worker. A social worker will offer services to help the folk people in its development while the researcher will be interested in knowing their life and practices or the topic that suits his research programme.

The task is difficult, and the strain of economic and family life is so heavy that the genuine folk people is not found capable of promoting them. The family institution, a source of help to the individual and an indispensable protective shield for the child, is hard pressed and is on difficulties.

Prof. Sen said, we are to consider what is happening in the world around us and how the work of IFS fits into the picture. Let us develop a sense of the future. I do not mean looking ahead of one year or even two, but much further than that. We should take a broad view of future social developments in this country and outside and establish an attitude of mind based on what we think about what is going to happen in the next thirty or forty years. And let this attitude be the basis of our present-day plans, concluded Prof. Sen.

8th February, 1964.

THANKSGIVING

Dr. J. C. Mukherji, Treasurer, Reception Committee proposed vote of thanks in the following manner :

Madam President, Hon'ble Minister of Education, Ladies and Gentlemen ! It is my privilege to be asked to accord to you all who have glorified the Conference a cordial vote of thanks on behalf of the Reception Committee. The first session of the Indian Folklore Society is being held at Calcutta. Many of the delegates who participated in the Conference are of eminent academic standing. There are others who are devoted to the study of folklore and seek to serve the society through learning the endless store of precious folklore yet to be explored in India. They have all been a source of inspiration and learning to us.

Respected delegates, I feel concerned for the inconvenience caused by the unavoidable alteration of dates of the Conference and for lapses in our attention to you during your busy stay in the congested city of Calcutta. I appeal to your generosity and hope to be excused.

While proposing a cordial vote of thanks, I take the opportunity of mentioning that folklore today is on a new horizon. Its status is no longer only fun or hobby. It looms larger. It has become a chapter of education and a part of life. Ladies and gentlemen, I offer a hearty vote of thanks to the Chair, to Sri Rai Chaudhury and to you all again and again.

8th February, 1964.

ILA PALCHAUDHURY

Chairman of the Concluding Session

Smt Ila Palchaudhury, Chairman of the Concluding Session of the All India Folklore Conference on the 10th February, 1964, in her speech acknowledged the help and co-operation offered to the Society by various persons and bodies for holding the First Session of the Indian Folklore Society. Smt Palchaudhury said that the General Secretary in his lengthy report has placed on record an acknowledgement of everybody's help and co-operation. The Treasurer in his thanksgiving on behalf of the Reception Committee also pointed out some items of generous help and co-operation from different quarters. Still there was something left which needed due recognition and special mentioning.

Smt Palchaudhury referred to the co-operation of the Governor, Smt Naidu who was courteous enough to receive our President Smt. Wadia as her guest during her short stay here in connection with this Conference. Sri P. C. Sen, the Chief Minister of West Bengal and Chairman of the Reception Committee, was the tower of strength to us and we relied upon his guidance. She also said that the Chief Minister's Secretariat, Education Minister's Secretariat and other officials were very active and co-operating. It was no exaggeration to say that without their help we could not move forward.

The untiring and laborious worker, our young enthusiastic friend Sri Sankar Sen Gupta needed special mention but for whose active and devoted work it could not be possible to meet together in this gathering under a congenial atmosphere. He may be shy of giving thanks to himself in his report for his creditable activities in bringing this Conference to a shape and for running the IFS so successfully. It is our turn to recognise his service. Our sincerest thank go to him. Once again in this Concluding Session of the Conference we thank everybody who helped us in every possible way to give this Conference a material shape.

Smt Palchaudhury, the Chairman, also announced the names of the officers for 1964-66 in this Session and moved resolutions Nos. 1, 5 and 6, from the Chair which were passed unanimously. She also declared that she pinned her faith on the Society which was gradually expanding and wished it all-round development.

10th February, 1964.

LAKSHMINARAYAN SAHU

President, Indian Folklore Society (1957-59)

Late Padma Shri L. N. Sahu, former President, *Ad hoc* Committee and Vice-President of the Indian Folklore Society, said on the 19th November, 1957 that not many countries can rival India in variety, colour and emotional richness of folklore and other folk entertainment forms. It is very important to narrate the meaning of 'folk' before we proceed further. Folklore is the result of group creation. It should be traditional. It should refer an essentially rural life. This life I have witnessed in 1927 at Dohad in Gujarat where I saw the work of Thakkar Bapa but it was not the first experience of mine. From the year 1918 I have been working with hill tribes of the Himalayas living in Kedarnath, Srinagar and Pauri in the district of Garhwal. But my actual work among the hill tribes began in the Koraput District in 1939 and I was in charge of work there up to 1950. I have found the *Sasroi*, clever and communicative but not so the *Khanda*s of the Koraput District. I have gone into the areas of *Miris* on *Subansiri* river of the Brahmaputra in Assam. I have lived with them and also with the *Kacharis* near Gauhati (Assam). I have lived with the *Munda*-boys and the *Hos* also in Bihar and have lived with the *Santals* of Mayurbhanj in Orissa.

Why I have given an outline of my association with the aborigines may be a question. Yes, that is just to place before you my experiences about these peoples who are wonderful and inflammable. My young friend Sankar and his colleagues may learn something about these people, which will be necessary to go ahead with the folkloristic work, I believe. From my experience I say that health is a serious problem with these tribals. Unless there are free clinics all over the hills, these wonderful people will die and we shall not be able to culture their socio-religious life or other activities. It should be the duty of ours to protect the folk people from extinction. If they cannot live, with whom shall we do our culture? I also take opportunity to place before you that once I presided over a *Santal* Conference in Mayurbhanj District where a resolution was passed that dancing and singing in the open should be stopped. That was the resolution passed by the *Santals* themselves, though I said such a resolution should not be passed immediately in this Conference. But the *Santal* leaders said that because their men and women dance together in the public, the so-called high class people hate them. That

was the reaction and I could not dissuade them from passing the resolution. The primary object of ours therefore should be to love and regard the people to the human being and by doing so we will be able to regard their religion, habitat and other forms of culture. Let me also tell you something more from my own experience. In the Koraput district many aborigines have suffered life-long tortures from *goti*. The *goti* system where one has to serve lifelong in another man's house for a petty sum is the most vicious thing, the worst thing. This system is abolished by law no doubt but it operates still on account of the ignorance of the hill tribes. Economically these aborigines are completely ruined. They have almost lost entertainmental value which is not a good sign, I believe. Also the ameliorating condition of the hill people has come up to the forefront due to the civilised people going to their areas and taking away their foods. We should bear in mind that these people are our brothers. They are blood of our blood and bone of our bone. And it must be one of the objects of the Indian Folklore Society to see that our brothers are not tortured by us. If we cannot do it, it will be a fun to get together in a gathering or form a society like this. We are to concern with the men and their culture and in our hunt after folk culture if we neglect these men, what will be then our object of work ?

To form Indian Folklore Society is a very good idea and I guarantee all my help and assistance to my young enthusiastic friend Sankar who has taken the lead in uniting folklorists, anthropologists, ethnographers, tribal workers and others in an organisation. With the assurance of all my services I like to warn Sankar Sen Gupta not to do such work by which he will not be able to do any good to the people. If he succeeds in his mission he will be ever remembered and if he can move on the right path, he will not be forgotten.*

19th November, 1957.

*This is included in this proceedings as the editor intends to place before a reader a descriptive outline of the total activities of IFS, hence this indulgence is craved from learned readers.

MAKHANLAL ROYCHAUDHURY

President, Indian Folklore Society (1960-62)

Late Dr. M. L. Roychaudhury, Head of the Department of Islamic History & Culture of the University of Calcutta said on the 22nd November, 1959 that it is well known that every ethnographers and folklorists are interested in comparative study but it is difficult for all to have the written and oral sources to locate all important materials hailing from the vast domain of both ancient and modern civilisation and cultures of India. It is true that the ethnographers and folklorists are not supposed to command all the languages needed to control the basic literature bearing on their particular fields of study.

He said that a folklorist should be aware of folklore which is the expression of the unsophisticated people leading a way of life, speaking out their hearts in a language known to them.

In primitive times everywhere the people were divided into groups. Naturally these groups were at feud with another. Hence, there could not be any uniformity in life's action. Each group develops itself according to its own economic environment. Sometimes the group life and actions are reflected in many literatures. Taking example from the Ramayana Dr. Roychaudhury said that the *Raksasas* lived a very compact social life. They belonged to various classes and tribes, such as, the descendant of *Pulastya* were known as *Paulastyas*; the descendants of *Agastya* were known as *Agastyas*, Vismitra's descendants were known as *Vismitreya*.

The social habits of *Raksasas* were almost like those of men. Obedience to mother, service to aged ones and teachers, showing respect to the elders, pursuance of good life were parts of social ethics of the *Raksasas*.

In the course of evolution of the ethnic group due to interaction and assimilation, the tribals gradually collapse and a new set up is formed which we also find in the Ramayana as we see *Raksasa* ladies used powder, sweet oil, very fine linen, carved ornaments and garlands. Their ceremonies connected with birth, marriage, family-customs, family-life, education, religious beliefs, political principles, funeral ceremonies were identical to the *Manabas*.

Since the days of colonial imperialism it became the fashion among the writers of the West to speak of 'Race' as determining factor of civilisation. They began to speak of 'Higher' and 'Lower' races and in our ignorance we accepted that interpretation as the basis of absolute categories.

From the recent excavation of anthropological, archaeological and other sociological findings we glean that various ethnological groups have been living apart in India. They have their own culture and traits, own manners and customs, art, music and even potteries etc., which we have seen in the days of the Ramayana. The combination of all these is known as 'folk culture' and a subject of research. The range of interest of all research workers in the field of folklore study has much extended. The steady growth of enrichment of scholarly discipline is indeed remarkable.

Dr. Roychaudhury emphasised on proverbs. He said, in the domain of proverbs, there is sovereignty of the common man, it is the peasant or the village folk who is the central figure, it is his problems that face him, he has his experiences, his analysis, he gets his own answers and transmits them to posterity through the grandmother, nurses, story-tellers and sooth sayers. In fact proverbs are images of heritage of a nation.

He also placed some examples of some Persian proverbs which has some parallel with Bengali proverbs and these illustrations were highly acclaimed by the meeting. He said again that it is to be agreed upon that little sympathetic work has been done in the field of folklore and culture. The reason perhaps is that people are not enthusiastic enough. The condition of the folklore workers are pitiable. They are neither liked by the folk nor by the cultured and it is not an isolated phenomenon. It has therefore become necessary to restate a philosophy of folklore research and our national government can be approached to implement it. I believe my friend Sankar Sen Gupta will be able to take up the issue as he is devoted and very much energetic, and enthusiastic. He has the vision to see folklore in its right perspective. It is a new science which are to be cultivated from the socio-historical points of view. Let us co-operate sincerely to reach the objects of the Indian Folklore Society. It is a great undertaking and a big project.*

22nd November, 1959.

*This is incorporated in this proceedings just to give a thorough idea to a reader about the activities of IFS.

THE CHARACTERISTICS OF THE CONFERENCE

The first session of the Indian Folklore Society was significant in many respects. It opened up a vista to folklorists, folk-artists and others interested or connected with the folklore in any way to one platform. This is important.

It was highly commended because an attempt was made to unite folklorists of the East and West in a Society and to exchange thoughts and ideas. Response from various quarters was extremely encouraging but owing to undesirable communal disturbances the Conference suffered a setback and attendance in the official sessions was not very satisfactory. There was a crowd in the folk-cultural shows in the evenings.

It was for the first time that right from the Chief Minister, Mayor, Sheriff, top business magnates and executives, distinguished scholars, students, researchers, eminent physicians, lawyers to men belonging to other professions of the State—all joined in the Reception Committee to make the Conference a success. The help of the Governor and the Chief Minister of West Bengal also went a long way to encourage our workers and volunteers. Thus we could make people alive to and interested in a cause which merits proper recognition and it goes without saying that IFS did a great deal of service in this regard.

The inspiration from the folklorists and other socio-biologists of the East and West led IFS to go ahead with its project. It is very encouraging that we got good response from all individuals and organisations we approached for help. This signifies what amount of confidence the public place in the mission of the IFS. It is revealed in the Conference that many folklorists and socio-biologists of the world have an active interest in Indian folklore. But it has been observed that the Eastern and Western scholars interest themselves in the study of Indian folklore in different ways. The Western scholar wants to study Indian folklore critically and generally to form an opinion on India and her people while the approach of the Eastern scholar is rather parochial. India is the treasure-trove of folkloristic materials which can be explored properly by way of modern research technique. The ever-increasing demand by the European and American folklorists to know and study Asian Folklore with special reference to Indian Folklore featured in the Conference and that was recorded. In a work of a foreign scholar, however technically qualified he may be, creep in unreal elements for they are not familiar with the people and the land. And in most cases they are innocent of its languages and culture. So their opinion cannot be

taken as final for proper assessment. The behavioural pattern and sociological approach are to be ascertained for a perfect work. So there should be give-and-take policy between the scholars of the East and West. It was therefore felt necessary that a team of workers should be formed from amongst the Eastern and Western scholars, wherever possible and should undertake the study of folklore from both the Eastern and Western points of view, in order to achieve desired result. This is a lesson learnt from the discussions and meetings of the delegates, observers and participants. It was recommended to start work in this fashion of team work right now.

The Conference was attended by representatives from many parts of India and land outside. It is not a small achievement for the Conference to have a wide representation in its first session. It proves increasing demand and thirst to cultivate basic points of Indian tradition and culture and to know each other from the standpoint of folk-culture and the faith in the deeds of the Indian Folklore Society. There is the necessity of a strong All Indian organisation where folklorists and other socio-biological scientists can meet on a common platform to exchange ideas and grow the idea of unitedness, one-world and one-nation spirit, clearly announced by the Conference. Carrying into effect of this principle shall be the first concern of the IFS. And in this work IFS should be provided with funds and other requirements enabling it to launch on its noble venture.

The Conference was of the opinion that without a philosophy of folklore research and a discipline of its study, academic status and welfare programme cannot take deep root in the soil of India. It therefore recommended to organise some seminars to meet folklore scholars just to exchange ideas. Such scholarly discussion will enable IFS to formulate a philosophy of folklore study in India.

The Conference recommended that some suitable text-books on Folklore are necessary for the student of Folklore. Most of the text books and reference works used by the Indian scholars and teachers are written by the American or other foreign authors. This is the case with other socio-biological subjects. Although folklore has not yet been recognised either by the University or UGC as a subject for University education, it has the greatest possibilities of acquiring that place shortly.

The Conference also discussed the moral values of the folk people which may not be of high standard but the study of folk moral from the point of view of social background is a useful one and IFS was requested to find out some scholars to undertake a comprehensive research on folk moral either individually or in a co-operative venture. While studying the moral values of the folks the object should be how we can make the

moral values more than the outside slices of a sandwich and also how we can make these values part of socio-biological workers' muscles.

It is to be noted in this connection that if the country has to step forward, the country's planners should know the village organisation, its inhabitants, their rituals, songs, festivals, tales, legends and other traditional aspects, caste councils, daily life and practices. These should be studied from the lower strata. To know these and other social structure and behavioural pattern, it is necessary to take up extensive research and to collect accurate statistics and data from different angles of view and approach. All India Folklore Conference has raised this issue and recommended some practical suggestions. It is hoped that the recommendations and resolutions of the Conference will be given due consideration not only by IFS but also by country's planners, socio-biological leaders and workers. It is to be noted in this connection that as against India's aim for democratic socialism the forces of dis-integration, communal feelings, lingual factions, capitalism, provincialism have got the upper hand and threatened India's progress and prosperity. National integration, communal harmony and peace are the object of the Republic India. To achieve these and for national prosperity IFS is doing its part. The Conference declared once more that the IFS will do all that lie within its means to implement its ideas and objects, to strengthen India's friendly ties and to contribute in its humble way to the aim of the Govt. of India at establishing socialistic pattern of society. The IFS provides both the intelligentsia and unsophisticated people an opportunity to serve the country through folklore and it is the characteristics of the first session of the Indian Folklore Society held at Calcutta.

S. S. G.

INDIAN FOLKLORE SOCIETY

AIMS & OBJECTS

3 BRITISH INDIAN STREET, CALCUTTA-I, INDIA.

A

OBJECTS OF THE INDIAN FOLKLORE SOCIETY

1. The registered office of the Society will be situated at 3, British Indian Street Calcutta-1 in the State of West Bengal, India.
2. The objects for which the Society is established are and it will have the following powers, namely—
 - (a) to provide for the study and research and to collect record the folklore of India through an academic discipline and to utilise folklore materials for re-writing history, to increase the stock of words to enrich literature, to judge the social and economic conditions of the people through rituals, tales, legends, religion and ceremonies, sayings, proverbs, riddles and others and to arrange for their preservation before they become extinct with the impact of modernism,
 - (b) to promote and strengthen the cultural and friendly ties between India and abroad,
 - (c) to organise folk-arts, crafts and photography etc., exhibition in Calcutta or any other place within or outside India under the direct management of the Society,
 - (d) to establish, maintain or manage institutions including libraries, museums and other organisations as it may consider to do,
 - (e) to publicise and otherwise make known the folk-literature, folk-arts and crafts, folk music and dance and other folkcultural expressions of India and other countries,
 - (f) to arrange and organise tours, visit to places of interest for research works,
 - (g) to publish journals, periodicals, treatises, books and other publications for the furtherance of all or any of the objects of the Society,
 - (h) to conduct and stimulate research in folklore with a view to exploring the same in the light of the modern achievements and experiences and to maintain finance, help persons and bodies engaged in such research activities and to utilise folkloristic materials for national unity,
 - (i) to provide for instruction and training in folk music, dance, drama, and to recognise and affiliate

the society, institutions teaching folk music, dance and drama,

- (j) to provide for instruction and training in all branches of folklore,
- (k) to provide for instruction and training in folk-arts and crafts with special emphasis on their production for commercial markets,
- (l) to explore commercial side of folk-arts & crafts materials, folk song and dance troupes and others which will flow money to village homes and bring plenty of foreign exchange,
- (m) to save folk artists and musicians from extinction, to relieve their worries caused by economic crisis,
- (n) to facilitate the maintenance and good relationship between the universities and other research associations of India and abroad,
- (o) to affiliate or recognise institutions in India and to withdraw such affiliation or recognition,
- (p) to provide for inspection or investigation into the affairs of any institution, library, museum or other organisations affiliated by the Society,
- (q) while the Society will have the power to affiliate institutions teaching folk music, dance and drama, folk-arts and crafts, it will not affiliate any institution which provides instructions or training in classical music, dance drama and fine arts.

B

1. Rules of the Indian Folklore Society

- (i) Membership is open to all persons interested in strengthening the folklore movement in India and abroad.
- (ii) Subject to the provisions hereinafter mentioned, persons desirous of becoming members shall be nominated in prescribed forms by two members in good standing.

2. Classification of Membership

- (a) *Founder Members* : Those persons instrumental in initiating and establishing The Indian Folklore Society.
- (b) *Regular Members* : Those persons elected, after nomination by two members in good standing and the approval of the Executive Committee, to regular membership.

- (c) *Life Members* : Those persons, who, upon election to membership or subsequent thereto, pay the fees, entitling them to life membership.
- (d) *Patron Members* : Those persons who upon the payment of a sum commensurate with the stature of patron, express their interest in the Society.
- (e) *Student Members* : Accredited school, college and university students of whatever age,
- (f) *Artisan and Player Members* : Folk artisans, folk song, dance and music players who pay the fees on approval of the Executive Committee shall be members.

3. Membership Fees

- (i) Founder Members, Regular Members : Initiation fee Rs. 5/-, annual fee Rs. 24/-.
- (ii) Life members ; Fee of Rs. 500/- with no annual fee thereafter for life.
- (iii) Patron members : The payment of a sum not less than Rs. 1,000/-.
- (iv) Student members : Fee Rs. 12/- annually. Initiation fee Rs. 3/-.
- (v) Artisan and Player members : Admission fee Rs. 4/- ; annual Rs. 18/-.
- (vi) Husband and Wife members : Rs. 40/- for the first year, and Rs. 30/- annually thereafter. Where either the husband or wife is already a member, the one who is not may enroll as a member at any time upon payment of Rs. 16/-. In case of folk artisans and players under this category of membership, they are to pay Rs. 32/- for the first year and Rs. 25/- thereafter. If one of them is already a member, the one who is not may enroll oneself at any time upon payment of Rs. 14/-.

4. Rights of the Members

- (i) Each and every member will be entitled to join any gathering, meeting, social and cultural function, exhibition, tour, visits to places of interest organised by the Society or its affiliated body upon payment or without payment as settled by the organisers of the function, who shall collect a membership list from the Office Secretary for contacting the members of the Society,

- (ii) Each and every member will be entitled to see the membership register and the statement of account which will be available in the office of the Society.
- (iii) Each and every member will be entitled to use the library of the Society, museum, or any other thing as may be needed for research work. For using 'Rare' materials, a member shall have to seek a formal permission from the General Secretary if he/she feels that those 'Rare' materials of the Society are necessary for the member concerned, they will be granted.
- (iv) Members will be entitled to get 25% discount on all the publications published by the Society. In that case, members shall have to put their membership number in the Cash Memo and the salesman may check the *bona fide*, if necessary.
- (v) If any folk-cultural show or function is organised by the Society or its affiliated body for the members and the public as well, bonafide members of the Society shall get a benefit of 25% discount on the price of the ticket.
- (vi) In the event of sending outside folk-cultural troupe or exhibition artisan and player members of the Society will get the first choice. If it is found that they are not suitable for the purpose, outside artisans and players may be called for.
- (vii) Members will get the priority to deliver lecture in the session, meeting, conference organised by the Society or its affiliated body, to receive guests from outside and the like.

5. Right of Vote

Each and every qualified member of the Society as per Rule 'B' 2(a)—(f) of the Memorandum shall have the right to vote for the Executive Body. While the General Secretary shall be nominated by the founder-members, he/she shall nominate his/her office, that is, the Asst. General Secretaries, Office Secretary and Treasurer for the term from amongst the Executive Committee members.

6. Payment of fees

The annual membership fees shall be paid in full in the month of January of each calendar year, or in

semi-annual instalments, the first instalment consisting of one-half or more of the total annual dues and payable in January, and the second instalment consisting of the remaining amount payable in July.

7. The Executive Committee will be formed with 17 members.

8. Defaulters

- (a) Members failing to pay their subscriptions within three months from the due date as may be fixed by the Executive Committee shall be treated as defaulters.
- (b) The Executive Committee may strike off the names of such members (defaulters) from the membership roll with or without assigning any reason therefor.

9. Cessation of Membership

- (a) Any member, excepting life member, who is decided to be unworthy to continue to be a member of the Society for any reason by the Executive Committee and by majority of the members present and casting vote to that effect at a general, extraordinary meeting, shall cease to be a member of the Society.
 - (b) Any member may resign his/her membership by serving a written notice to that effect on the General Secretary and resignation shall be accepted provided no membership fees are due from the member concerned and his conduct rule do not prejudice to the Society.
 - (c) Any member or office-bearer of this Society or its sponsored Committees or in the Reception Committee for Conference and other sessions failing to pay his/her fees or failing to attend consecutive meetings of the Committee without assigning any reason, his/her membership may be declared void by the General Secretary of the Indian Folklore Society, who is fully empowered to select or nominate a person in the vacancy.
- 10.** An Advisory Council will be formed with the eminent folklorists, anthropologists, indologists, socio-biologists of India and other countries from abroad.

(Reproduced from the Memorandum of Association of the Indian Folklore Society, IFS/5/1957).

**STATEMENT OF ACCOUNTS
OF THE
ALL INDIA FOLKLORE CONFERENCE,
1963**

ALL INDIA FOLKLORE
Balance Sheet as at

LIABILITIES.

	Rs. P.	Rs. P.
GENERAL FUND		
Excess of Income over Expenditure as per Income & Expenditure Account,		2,684.44
UN-SECURED LOANS		
Sri B. K. Ghosh	1,000.00	
Sri Sankar Sen Gupta	700.00	
Dr. N. C. Ghosh	800.00	
Sri Sunil Dasgupta	500.00	
Sri A. K. Deb	300.00	
	<hr/>	3,300.00
LIABILITIES FOR EXPENSES		
Audit Fees	250.00	
Establishment	<hr/> 50.00	300.00
	<hr/>	<hr/> 6,284.44
TOTAL		

AUDITORS' REPORT.

We beg to report that we have audited the above Balance Sheet of the All India Folklore Conference as at 30th May, 1964 and also the annexed Income & Expenditure Account for the period from 5th February, 1963 to 30th May, 1964, with the Books and Vouchers as produced before us. We have obtained all the information and explanations required by us. Subject to our following observations, in our opinion, the Balance Sheet is properly drawn up so as to exhibit a true and correct view of the state of affairs of the Conference as on 30th May, 1964, according to the best of our information and explanations given to us and as shown by the Books of Accounts of the Conference :—

66, College Street, (1st floor), Calcutta-12.
The 24th July, 1964.

S. Bhattacharyya & Co.
*Chartered Accountants,
Auditors.*

J. C. Mukerji
Treasurer.

CONFERENCE

30th May, 1964

A S S E T S.

Rs. P. Rs. P.

PAPER.

@ cost, supplied to Nabasakti Newspapers Company Pvt. Ltd. for printing of Proceedings. 480.00

ADVANCE TO CREDITORS.

Nabasakti Newspapers Company Pvt. Ltd., for printing of Proceedings. 500.00

OUTSTANDING DELEGATE FEE.

Jadavpur University 24.00

SUNDRY DEBTORS (ADVERTISEMENT).

As per list 4,950.00

CASH AND BANK BALANCES.

In hand	NIL
With United Bank of India Ltd., in Current A/C (New Market Branch)	330.44
	330.44

TOTAL 6,284.44

OBSERVATIONS :

1. Four Receipt Books (Book No. 2/11-20, 36/351-360. 60/591-600 & 69/681-690), stated to be entirely un-used, could not be produced before us as they have been reported to be lost from the custody of collectors, as per resolutions of the Committee ;
2. Donation includes a sum of Rs. 5,000.00, received as grant from the Government of West Bengal ;
3. In certain cases, rebates have been allowed on Advertisement Bills for which the approval of the Committee should be obtained ;
4. A sum of Rs. 3,000.00 of the outstanding Advertisement Bills is considered doubtful by the management for which no provision has been made ;
5. The closing stock of paper (excluding paper worth Rs. 480/- supplied to Nabasakti Newspapers Company Pvt. Ltd., for printing of proceedings), stamps, stationery and other stores have been certified to be nil on 30. 5. 64 by the General Secretary.

Sankar Sen Gupta
General Secretary.

Prafulla Chandra Sen
President.

ALL INDIA FOLKLORE
Income and Expenditure Account for the period

EXPENDITURE.

	Rs. P.	Rs. P.
To Paper, Printing & Binding	3,098.06	
,, Postage, Telegram & Packing	1,852.00	
,, Stationery	250.00	
,, Establishment	1,310.00	
,, Conveyance & Travelling Expenses	1,575.00	
,, Publicity & Propaganda	731.00	
,, Decoration & Mike	2,315.00	
,, Cultural Show & Exhibition	2,768.55	
,, Fooding & Lodging of Delegates	900.00	
,, Telephone Charges	500.00	
,, Electric Charges	61.54	
,, Corporation Licence	60.00	
,, Audit Fees	250.00	
,, Bank Charges	3.00	
,, Welfare Expenses	233.91	
,, Bad Debts	500.00	
	<hr/>	16,408.06
,, Balance being Excess of Income over Expen-		
diture transferred to General Fund.	2,684.44	
	<hr/>	<hr/>
TOTAL		19,092.50

Vide our report of even date at the foot of the Balance Sheet of the Conference as at 30th May, 1964.

CONFERENCE

from 5th February, 1963 to 30 th May, 1964.

INCOME.

	Rs P.
By Donations	7,756.00
,, Advertisement	10,005.00
,, Delegate Fee	636.00
,, Membership Fee of the Reception Committee	625.00
,, Ticket & Souvenir Sale	70.50
TOTAL	19,092.50

Sankar Sen Gupta
General Secretary.

Prafulla Chandra Sen
Chairman.

J. C. Mukerji
Treasurer.

ALL INDIA FOLKLORE CONFERENCE.

List of Sundry Debtors (Advertisement) as at 30th May, 1964.

	Rs. P.
1. United Bank of India Ltd.	500.00
2. Indian Tube Company (1953) Ltd.	300.00
3. J. Walter Thompson Company Private Ltd.	425.00
4. Progressive Publicity Service	425.50
5. Government of Gujarat	300.00
*6. Auto Distributors	500.00
*7. Kalinga Tube Ltd.	2,500.00
<hr/>	
As per Balance Sheet	<hr/> <hr/> 4,950.00

* Debts considered doubtful by the Management.

RECONCILIATION STATEMENT OF THE UNITED BANK OF INDIA LTD. AS AT 30TH MAY, 1964.

Balance as per General Ledger	(Dr.)	330.44
<i>Add : Cheque Unpresented :</i>		
Cheque No. 397604 issued to Sudpur Bandhab Samity.		45.00
Balance as per Bank Statement	(Cr.)	<hr/> <hr/> 375.44

66, College Street, (1st floor),
CALCUTTA-12.
The 24th July, 1964.

S. Bhattacharyya & Co.
Chartered Accountants.
Auditors.

Sankar Sen Gupta
General Secretary.

Prafulla Chandra Sen
Chairman

J. C. Mukerji
Treasurer.

APPENDIX 'A'

Originally a budget was framed to the tune of Rs. 41,000/- on 3rd March, 1963, which was revised to Rs. 78,000/- on 5th October, 1963 and again on 2nd November, 1963, the amount was raised to Rs. 91,000/- by the Committee formed by the Mayor and the Vice-Chairman.

Though the budget had some upward revisions the Committee was in favour of celebrating the AIFC on a moderate scale on account of the national emergency. The Calcutta disturbances came in the way and made the Conference almost impossible.

The Committee records with regret that Sri Santosh Mukherjee (Public Relations Department, Birla Bros., Calcutta) who accepted Receipt book No. 2/11-20 on 8.11.1963 for collection, inspite of reminders, has not returned the Receipt book, nor has given any satisfactory reply to the Committee. The Committee accepts the following excuses for the Receipt books mentioned therein :

(a) "I am sorry to inform you that one new collection book No. 69/681-690 of your Conference was lost from my possession. Please excuse me. Nepal Dutta, Priya Cinema. 11. 5. 1964."

(b) "The receipt book No. 60/591-600 was lost from my office without any collection. Bidhubhusan Banerjee, Jt. Secretary, South Calcutta District Congress Committee. 25. 5. 1964."

(c) "Receipt book No. 36/351-360 was lost from my house and I have not received any money against that receipt book. Shelley Sanyal, Secretary, Malay Childrens' Corner. 12. 5. 1964."

The amusement tax exemption order was received by the Committee only some hours before the Conference started. So it was not possible to arrange the sale of the tickets specially when the Collector of Calcutta (Vide Memo No. 545 AT, dated 6/2/64) demanded a sum of Rs. 2,640/- in addition to Rs. 100/- already deposited. It was too much a risk to undertake by the Committee at that time.

An approximate sum of Rs. 798/-will be required in addition to the amount paid to Proceedings A/c. toward the cost of printing and paper, to meet the cost of block-making, binding, besides further costs of printing and paper. Another sum of Rs. 418/-will be needed for postage and packing to send complementary copies of the Proceedings to the delegates, patrons, members, scholars and for review in India and abroad. A sum of Rs. 702·35 has been spent as Misc. Exps. which will be shown hereinafter.

The net profit and loss is expected to be as below :

- i. If the doubtful debts are fully realised.....Rs 471·09 (Net Profit)
- ii. If the doubtful debts are not realisedRs 2,984·91 (Net Loss)

APPENDIX 'B'

Delegate Fees

<i>Sl. No.</i>	<i>From whom received</i>	<i>Amount</i> <i>Rs. nP.</i>
1.	Sri Rajat Kumar Mitra.	12.00
2.	Sri M. Roy.	12.00
3.	Sri Bhattacharyya's family through Smt. Renuka Sanyal.	120.00
4.	Smt. Mira Choudhury.	12.00
5.	Sri Durga Sankar Prasad Singh.	12.00
6.	Dr. P. K. Maity.	12.00
7.	Jadavpur University : for Sri M. M. Goswami & Sri Devipada Bhattacharya	24.00
8.	Rabindra Bharati University : for Dr. R. K. Lahiri & Sri Suren Chakravarty.	24.00
9.	Sri Nihar Ranjan Das.	12.00
10.	Smt. Minati Sen Gupta.	12.00
11.	Dr. Prafulladatta Goswami.	12.00
12.	Dr. Shyam Parmar.	12.00
13.	Dr. K. D. Upadhyaya.	12.00
14.	Sri N. K. Bhatti.	12.00
15.	Sri B. K. Ray.	12.00
16.	Sri Kamini Kumar Roy.	12.00
17.	Sri Deviprasad Bandyopadhyaya.	12.00
18.	Sri R. N. Aichroy.	12.00
19.	Sri Krishna Mohan.	12.00
20.	Sri P. J. Ghosh (M/s Studio Adarts).	12.00
21.	M/s Allied Printers Corp.	12.00
22.	Sri Gouri Shankar Poddar.	12.00
23.	Sri Jagadish Lal Gupta.	12.00
24.	Smt. Sudha Mukherjee.	12.00
25.	Sri Mukheerjee.	12.00
26.	Sri Minto Bhattacharyya.	12.00
27.	Smt. Ajit Gupta.	12.00
28.	Sri Sankar Chowdhury.	12.00
29.	Sri Ajit Gupta.	12.00
30.	Sri Paltu Guha.	12.00
31.	Mrs. Paltu Guha.	12.00
32.	Sri D. R. Das.	12.00
33.	Smt. D. R. Das.	12.00
34.	Sri N. Chakravarty.	12.00
35.	Smt. N. Chakravarty.	12.00
36.	Sri N. Chakraborty.	12.00
37.	Sri Anil Kumar Das.	12.00
38.	Sri Bhaskarananda Roy.	12.00
39.	Sri B. N. Jajudia.	12.00
40.	Sri Sushil Roy.	12.00
41.	Sri M. P. Poddar.	12.00
42.	Sri D. R. Das	12.00

Total Rs. 636.00

APPENDIX 'C'

Reception Committee Membership Fees

<i>Sl. No.</i>	<i>From whom received</i>	<i>Amount</i> <i>Rs. P.</i>
1.	Smt. Ila Palchaudhury.	100.00
2.	Smt. Kalyani Ghosh.	25.00
3.	Dr. Banhi Kumari Bhattacharyya.	25.00
4.	Sri S. K. Choudhury.	25.00
5.	Dr. P. K. Bhowmick.	25.00
6.	Sri S. Agarwala.	25.00
7.	Smt. Arati Das.	25.00
8.	Sri S. Sarkar.	25.00
9.	Sri Ashit Gupta.	25.00
10.	Sri Nirmal Kumar Das Gupta.	25.00
11.	Sri Dilip Dutta.	25.00
12.	Sri Shanti Sen Gupta.	25.00
13.	Sri Manindra Dutta.	25.00
14.	Smt. Minakshi Roy.	25.00
15.	Prof. Dhyaneshnarayan Chakravarty.	25.00
16.	Sri Sunil Majumder.	25.00
17.	Sri N. Das Gupta.	25.00
18.	Dr. Naresh Chandra Ghosh.	25.00
19.	Dr. P. K. Mahapatra.	25.00
20.	Sri S. C. Kar Choudhury.	25.00
21.	Sri Anil Ghosh.	25.00
22.	Sri Sankar Sen Gupta.	25.00
Total Rs.		<u>625.00</u>

APPENDIX 'D'

Donations

<i>Sl. No.</i>	<i>From whom received</i>	<i>Amount</i> <i>Rs. P.</i>
1.	Govt. of West Bengal.	5,000.00
2.	Sri D. P. Chakravarty.	510.00
3.	Sheriff of Calcutta.	500.00
4.	Sri B. M. Birla.	500.00
5.	Sri Sankar Lal Agarwala.	250.00
6.	Sri Nepal Dutta.	250.00
7.	Dr. J. C. Mukherji.	200.00
8.	Sri D. C. Bhowmick.	100.00
9.	Sri R. P. Patodia.	100.00
10.	Sri Nanda Majumder.	100.00
11.	Sri B. P. Khatan.	100.00
12.	Sri Full Chand Agarwala.	51.00
13.	Sri Pete Seeger (American Folk Singer).	50.00
14.	Sri R. K. Banerjee.	20.00
15.	Students' Book Supply.	15.00
16.	Smt. Anila Das Gupta.	10.00
Total Rs.		<u>7,756.00</u>

APPENDIX 'E'

Advertisements in the Souvenir

<i>Sl. No.</i>	<i>From whom received</i>	<i>Amount</i>
		Rs. P.
1.	M/s Bharat Commerce & Industries Ltd.	500.00
2.	M/s Wood Crafts, Assam.	500.00
3.	M/s Jayshree Textile & Industries Ltd.	500.00
4.	M/s Electric Construction & Equipment Co. Ltd.	500.00
5.	M/s Hindusthan Gas & Industries Ltd.	500.00
6.	M/s Hindusthan Auto Distributors.	500.00
7.	M/s Kesoram Industries & Cotton Mills Ltd.	500.00
8.	M/s Bengal Home Industries Association.	300.00
9.	M/s Benson India Ltd. A/C Bird & Co.	255.00
10.	M/s Imperial Tobacoo Co. of India Ltd.	500.00
		4,555.00

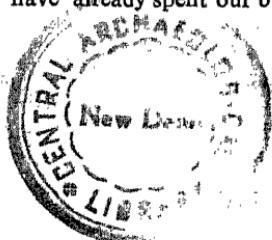
Receivable Advt.

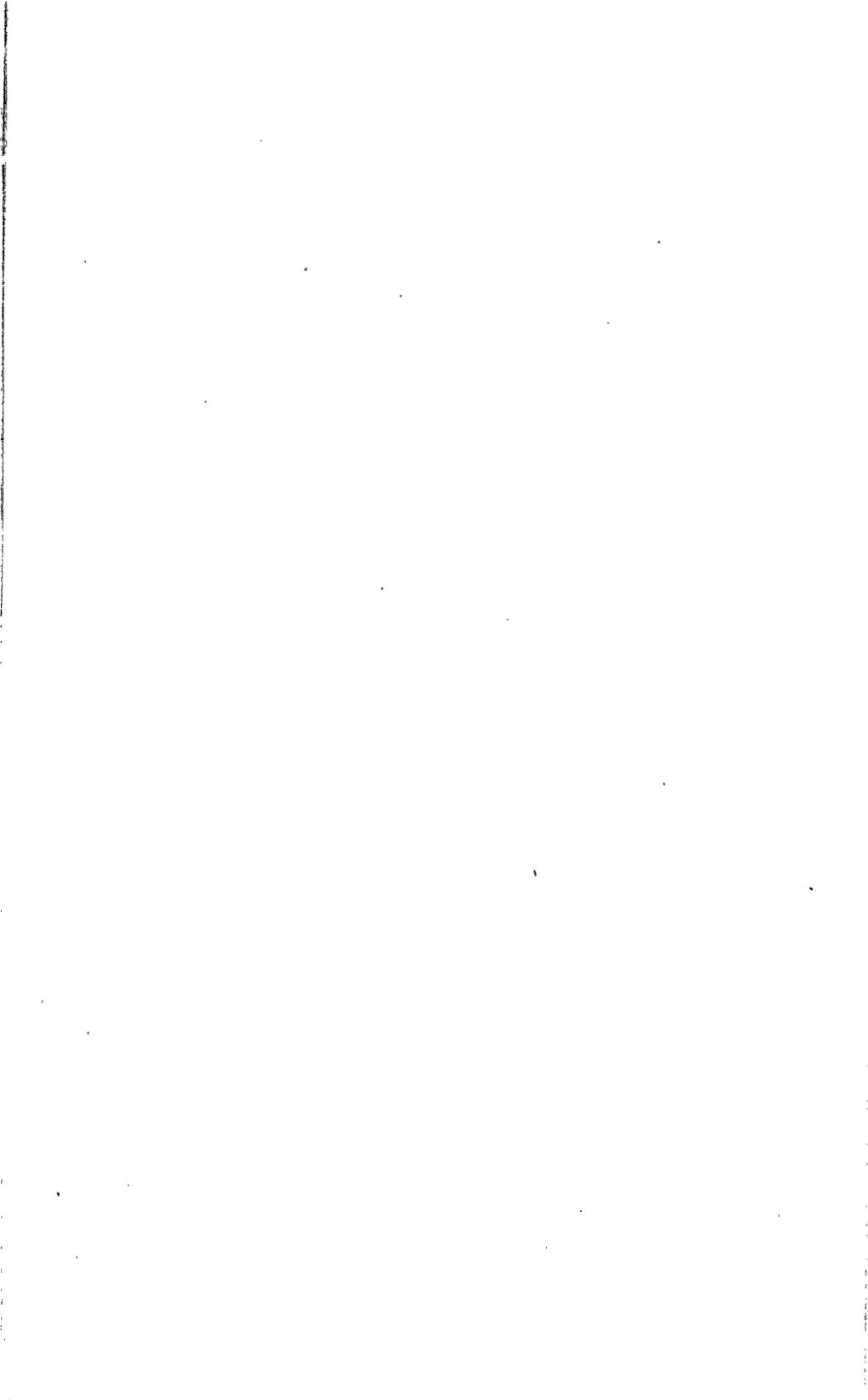
1.	M/s J. Walter Thompson. A/c Tourist Bureau, West Bengal.	425.00
2.	M/s United Bank of India Ltd.	500.00
3.	Govt. of Gujerat.	300.00
4.	M/s Kalinga Tubes Ltd.	2,500.00*
5.	M/s Auto Distributors.	500.00*
6.	M/s Indian Tube Co. (1953) Ltd.	300.00
7.	M/s Progressive Publicity Service. A/c Govt. of West Bengal	425.00
8.	M/s Sur Industries.	500.00**
		5,450.00
	Total Rs.	10,005.00

Notes.

* Doubtful Debt.

** Sri M. M. Sur, member of the Finance Committee AIFC writes—"I am returning your bill for Rs. 500/- together with the voucher copy. It will not be possible for us to entertain it as we have already spent our budget for the year".





~~Set 7/77~~

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